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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JULY 1916



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DEVOTED TO PRACTICAL CHRISTIANITY

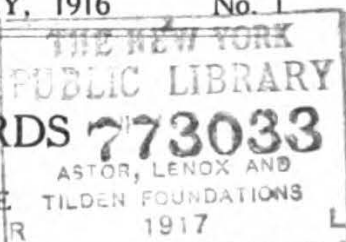
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CREATIVE WORDS 773033

CHARLES FILLMORE



MERSON said that the utterance of true ideas by one with a mission caused kings to totter on their thrones. Words of truth from a zealous soul possess dynamic power because the spiritual man enters into them. This is why they move multitudes and are not stayed by conditions or time. When the zone of Spirit, from which such words emanate, is unobstructed, they feed the souls of men and are creative. This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one Great Spirit, and they have within them the germ that keeps them perpetually increasing.

The Scriptures of the different races are examples of the outward expression of this inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source drifted into the Hebrew Scriptures. It may have come to the Arabs from the more ancient people of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they are no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of

flesh, but the records of those who had to do with the Real are preserved, and they are living today as they have lived ever since they were given forth—through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the Word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual that one who gives forth these words is, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people—according to the world's standard—by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and to do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all things, and he knew that his words were vivified with a life essence, and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages. This is because they are spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus knew that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract, and that it must, under these conditions, be stirred into activity through some stimulating force dropped

into it from without. Hence, he sent forth his powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects; to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all nations, have their various ways of applying sacred words to the mollification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express his goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life. He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason these words of

Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor, and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus—it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to “keep.”

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be “heard of men.”

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic.

Jesus said, “My words are Spirit.” Spirit is that in-

describable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to the realm of Spirit by traveling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. "Spiritual things are spiritually discerned," was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you, and to everyone, when it dawns upon the consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of Mother Earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for everyday practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying; neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more

in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and *water*; *life* as well as *purity*. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic energies.

The mind moves upon ideas, and ideas are made visible in words. Hence, the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted to make great and mighty claims for his God, himself, his words and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Ye are gods and sons of the Most High," "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright his words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up of a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle

a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "Follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments, but, in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the mainsprings of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you

said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystallized condition, "I in thee and thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountainhead. If it were possible for one to reveal the Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the

Father that he has found. But the Father still continues his monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept alive for ages, especially if there be an appendage of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that place where he now is.

* * * * *

Being exists under two phases: invisible and visible, abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centers. All forms are built according to this law. From center to circumference is the plan of procedure throughout the universe. The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never catches sight of the Spirit moving upon every generating center.

Causes are always invisible—spiritual. "God is Spirit," "and the Seed is the Word of God." Thus that which produces the Seed is the Spirit. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's

logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called the oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is necessary.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The Seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth from its invisibility and silence. But this *Word* is a generative center with all the possibilities of God at its call. It is the idea of God—"the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. In its highest degree of expression this is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative center through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the "Seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal spiritual germ. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building, but this does not nullify the fact. That the babe is not conscious of the method of its sustenance during the first months of its

prenatal life, does not have any weight with those who have observed the law.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-center of everyone is this "Seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open the door wide, and they manifest such rare powers that they are exalted, even deified, by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ Spirit speaking through those who have opened it, "I am the door."

It is strange, but true, that this inner Seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but this is so faint that it is like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. Any other ideal is a reflection, and there are reflections in

descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused man to exist, his health and erectness consist in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the tool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last it is but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence."

Let not this Seed of God within your soul lie fallow

for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, formed by the Lord God in a miraculous way, from the "dust of the ground" and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make man. Man in his selfhood makes himself. His process is precisely that of God's, through the power of his word. Without the Christ-Word man has no life in him. Man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness, that, in the days of judgment between the real and the evanescent, must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence, in your mind; it will produce fruit of its kind just as surely as will the material seed planted in

the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind. In due course it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord, or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

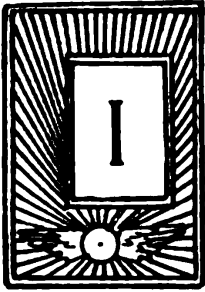
The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the *I Am* of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges, he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it may take years.

THE WORD IS THE CREATIVE POWER

IDA M. MINGLE



IN THE beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made." The Word or *Logos* referred to in John's gospel is the Christ, the Son, the living Word of God.

In the Creation of the Universe, we read, "God said . . . and it was so." God, through the Creative Power of his Word spoke into existence his ideas. This creation was not yet manifest, but conceived as a perfect idea in Perfect Mind. God created Man as his Supreme Idea, and Man therefore contains in himself all the attributes of Being or Divine Mind. This Man is God's Divine Idea, and is the Word of God, the Christ, the "only begotten of the Father." God's Word, or spiritual man, is like his Creator and can exercise the same power of creation as did the Father, because he partakes of the qualities of his Parent and is capable of expressing all that he knows God to be: Life, Love, Substance, Power, Intelligence, Truth and Wisdom.

"The Word is the seed," and every seed brings forth after its kind. A God-seed brings forth after its kind. Man contains in Being the God-seed, or perfect idea of Perfect Man, begotten in the image and likeness of Divine Mind. This Word or God-Seed received into consciousness begets the "new creature," and perfect Man is bound to manifest. The seeds (words) we sow (ideas we image) follow this law of expression. Paul tells us that "things that are seen were not made of things which do appear." All manifestation comes from the invisible Substance (God). We press upon Substance through living words of Truth and bring forth in Divine Order even as God does.

"All things were made by the Word." In that all

things are made by the Word, all can be unmade by the Word, for man makes his world, his environment through his Word. "Death and life are in the power of the tongue." "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The fruitage of a word is sure whether it applies to Divine Law or man-made laws. "As a man thinketh in his heart, so is he," is not a classical, literary remark, but a profound Truth. If a man thinks "sitting in a draft" will cause him to "catch cold," he brings into expression the belief of his consciousness. If he thinks damp weather will affect his joints, in mind, so it does in manifestation. "According to your faith, be it unto you." All causation is in Mind, and the effect can always be traced to this starting point. True words control the thought as surely as thought shapes the words. "For every man's word shall be his burden." The higher we think the more harmonious will be our bodies, for the body is the product of the thought. "The tongue of the wise is health."

Through ignorance of the power of words to create, man makes many conditions in body and affairs that are in-harmonious. This ignorance is due to his belief in himself apart from God and his failure to think in harmony with the truths of Being, or in other words, his failure to recognize his power as the Word, and his capability to express all the qualities of God. This ignorance builds a false consciousness, which is adverse to Truth, and which remains exact and powerful in man's life as long as he gives it power and dominion through his thought forces. This false consciousness has been called in the Scripture the "adversary," "devil," and "carnal mind." Man gives to the carnal mind through his belief in it, all the power it has and nothing but the Truth will ever free him from a belief in this adversary as a power to mar his life. When inharmony manifests, the man living in the carnal consciousness either blames God and becomes antagonistic to Truth, or else bows meekly in submission to what he believes to be "the will of God." God

being all Good, having no cognizance of anything unlike itself, being "too pure to behold iniquity," cannot offer any relief, and so man continues in discord and inharmony as long as he fails to lift himself to the consciousness of Good and so touch a corresponding Power of Good—the Almighty God (Good) itself. This carnal man is the man who sold his birthright even as did Esau, for a "mess of pottage." He has used the pure life of God to fulfill the lusts of the flesh, for his own power, to glorify himself, to build up the sense-man. He has been sowing the wrong kind of seed—he needs to weed out his thought garden. He needs to be no longer "conformed to this world, but to be transformed by the renewing of his mind" in order to prove the good will of God, which is always to bring perfection and harmony into his life.

Jesus proclaimed us sons of God. By his living words of Truth he quickened us to a consciousness of our spiritual nature and made it possible for us to realize the Christ within, through which our glory is assured. Whoever finds the Christ-Center (Word-Center) within his own Being is demonstrating everlasting Life. This is the Light of the world, and is that Light that lighteth every man that cometh into the world, and is the seed that brings forth immortality. Realizing our spiritual nature, we are born again "not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever." Jesus sowed good seed and so declared, "Heaven and earth shall pass away, but my words shall never pass away." He spoke words of Truth, Life and Substance, and all who follow him in the regeneration must deny the belief in a consciousness apart from God and sow only the good seed, the Word of God.

Great multitudes followed Jesus at all times, hungering for his words, for "his words were with power." He put into them the consciousness of his right to speak them as the Son of God. His life was given to Love, which is another name for service. He was true to Truth at all times, that God is the One Being in all, and so touched the Omnipresence in every one who pressed upon him for relief and com-

fort. In the light of Love all mankind becomes the Son of God, the Christ Body, and all who are born of the Spirit love to glorify the Father in the earth through speaking the Word, even as did Jesus.

Every appearance of discord fades before the positive Word of Truth spoken with authority in the name of Jesus Christ (Son of God consciousness). As we grow in Truth through appropriating words of Truth, we establish our Word-Center or Christ consciousness. To establish this consciousness, all that is unlike God must be put off. We cannot serve two masters and we are continually choosing by our words whom we shall serve, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." "There is nothing from without that entering into man can defile him, but the things which come out of him those are they that defile the man," and then, said Jesus, "If any man has ears to hear, let him hear." Truth today repeats this admonition and every man must reach forth and appropriate the Truth that he is able to receive.

Every Word of Truth is the Word of God, and when we realize the inner life and power that Jesus did, we speak imperishable words as he did. The thought and word and act all agree, and out of this union comes the consciousness of power; power born of Truth, not personality. This is the Son of God consciousness, and every word spoken from this center uplifts and blesses the race. "All power is given unto me," speaks every Son who realizes his right to participate in the creative power of the Word. This power heals the sick, casts out evils. This is the power that enabled Elijah to cause the rain to cease and to come again; this Power enabled Jesus to "send his word" and heal the centurion's servant; to raise the dead; to walk on the waters; to still the troublesome wind and waves. We shall have whatsoever we say when we speak the Word with authority and power from a consciousness made rich with realizations of Truth. No matter what the mountain we need to remove, it will disappear before the Word of Truth even as it came into expression through the Word. With

faith "even as a grain of mustard seed," the visible world may be transformed into its real nature, that of pure Substance, because God is all, and there is no absence of God anywhere.

The law is perfect and will be fulfilled perfectly as we continue in the Word. To continue in the Word is to keep the faith that refuses to take "No" for an answer. "Believe that ye have received," and then act the part. "Be ye doers of the word and not hearers only." The believing is the emptiness waiting to be filled. The creative power of a Word depends upon the Substance of Spirit we have established in consciousness. When we speak living words of Truth the harvest is exact and sure, "for the Word of God is quick and powerful, and sharper than any two-edged sword." Like produces like, and everything brings forth after its kind. "A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is!"

TRUE SPEAKING

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so: if not, push back upon the shelf
Of silence all your thought till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God will hear your words and make them true.

—*Ella Wheeler Wilcox.*

WORDS

ELLA MILLER CHESHIRE

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him [the Word]; and without him was not anything made that was made.

"In him was life, and the life was the light of men."

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:1-4, 14.



SO FULLY appreciate just what the Word is we must assimilate these statements of John, the beloved disciple. He says "the Word was with God, and the Word was God," and "All things were made by him, and without him was not anything made that was made." Then "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This confirms the Genesis statement, "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." And so on through the stages of creation, it is the Word of God that brings forth the thing decreed, because the Word is with God and the Word is God, and it is forever creating, forever fulfilling. "Forever, O, Lord, thy word is settled in heaven."

Jesus Christ was the Word made flesh and his one gift to man is the Word. With it he did mighty things that no man had ever done before or since, and promised through its power that we who believe shall do the things he did and even greater, because his doing gives us faith to believe with a strong working faith, and he is with us to strengthen when we are weak and to guide where we know not. As faith and wisdom increase among men a greater work is possible, not because the Word has more power, but because man's

faith and receptivity makes it possible for it to do more for him.

These words help us to a fuller understanding of the power of the written Word: "Thy word is a lamp unto my feet, and a light unto my path." Knowing the Living Word in him, Jesus Christ declared, "I am the way, the truth and the life; no man cometh unto the Father but by me."

"I have more understanding than all my teachers, for thy testimonies are my meditation." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "All power is given unto me in heaven and in earth." "My words are spirit and they are life." "Heaven and earth shall pass away, but my words shall not pass away." "Thy word is true from the beginning; every one of thy righteous judgments endureth forever." Jesus says, "As thou hast given him [the Word—the Son] power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ [the Word] whom thou hast sent."

Are you broken-hearted and cast down? Christ came to heal such. "Take with you words and turn to the Lord." What will you say? These are good words: "Take away all iniquity, and receive me graciously, so will I render the calves of my lips. Thou art my God, for in thee the fatherless findeth mercy and love."

Again, the words that Jesus puts into the mouth of the prodigal son fit every case of sin, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." This confession and sense of humility must win pardon for all the erring ones. Hear the joyful reply of the Father, "Bring forth the best robe, and put it on him [the robe of righteousness] and put a ring on his hand [evidence of mutual love and understanding], and shoes on his feet [that he may move with safety over the rough places]. And bring hither the fatted calf [the good he seeks], and kill it [means give it to him that he may use it]; and let us eat, and be merry." Let us eat and be

merry means that God rejoices with all the angels and heavenly hosts in the giving of our good to us and our appropriation of it. "For this my son was dead [in trespass and sin], and is alive again [alive in God]; he was lost [wandered away from the light—the Word], and is found [come into the consciousness of the power of the Word and of Good]." "A man hath joy by the answer of his mouth."

"Thy righteousness is an everlasting righteousness, and thy law is the truth; the righteousness of thy testimonies is everlasting; give me understanding and I shall live."

There are only two creative powers in the world, thought and words, and words are only thought made visible. Speech is the gift divine. Man's only burden is his word, for he is freeing himself and others by the words he speaks or he is binding burdens grievous to be borne by himself and others through the words of his mouth.

Words are more than a means of communion between man and man, they are living, vital entities out of whose substance is fashioned the thing they image. God speaks and his words form the thing he decrees. The shining worlds of space are his words crystallized in living, intelligent substance, obedient to his will. Light is his words made visible that we may behold with wondering eyes the varied multiplicity of his words. The sun is God's word of love crystallized in glorious light, with power to draw all things to itself, and set in space another decree to teach us the mighty attractive power of love, with its cleansing and healing.

When in the wondrous process of creation, for creation is still going onward and forward to the goal of perfection, the earth reached that stage of being where it was an ideal habitation for man, God brought him into being, fashioning him in love and forming him in intelligence, and endowing him with his own attributes, he gave to him wisdom and bestowed upon him speech. Only man and the angels have this divine gift, and he said to man, "Thou shalt be my

son," and the angels are messengers to announce the decrees of God.

God gave speech to man because words are the golden key that unlocks the door of his own being to himself, and as it swings shut he finds himself in the secret place of the Most High and discovers there his Father and realizes his oneness with the all-expressing Omniscience whose words have created all that is. There he learns the great lesson of Truth and understands the unity underlying all the visible complexity and multiplicity that have mystified and confounded him since first man wandered away from his Father's house in the far country of mirage with its belief in evil, a heritage that has robbed him of his divine inheritance, the kingdom of heaven, the conscious knowledge of God's presence, indwelling and enfolding.

Intelligence is the creative power moving the universe, and thought is the subtle force through which man comes in touch with that power, and by his words he shapes and molds the Infinite Substance into the thing he desires, bringing it into visibility as his own.

Man is endowed with two means of speech: outward or audible words, uttered through the visible organs of speech, which constitute the medium of communication with his fellow-man and the visible creation; he has also that higher, diviner method of inaudible speech through the invisible organs of speech by which he communes with Omniscience, his Father, Creator. This inaudible or holy communion is the spirit or essence of all speech, and until man has learned it he but poorly understands the lovingness and glory of the gift he uses daily to bless or to bind.

Through all the ages the written word in the Bible has warned men of the power of words and bid him be careful of their use, and today from that marvelous mine of inexhaustible treasures he can fashion for himself no armor so impervious as these words provide:

"I dwell in the secret place of the Most High and abide under the shadow of the Almighty." Why, because, "I will say of the Lord, He is my refuge and my fortress;

my God, in him will I trust." To such the Father says:

"I will deliver thee from the snare of the fowler, and from the noisome pestilence. I will cover thee with my feathers, and under my wings shalt thou trust. My truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night, nor the arrow that flieth by day. Nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday.

"Because thou hast made the Lord thy refuge, even the Most High thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways." Read the 91st Psalm.

"O, give thanks unto the Lord; call upon his name, make known his deeds among the people. Sing unto him; talk ye of all his wondrous works."

Let us realize, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and resolve: "My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly," for, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And, "Out of the abundance of the heart the mouth speaketh," for, "A good man out of the good treasure of his heart bringeth forth good things." "The words of the pure are pleasant words."

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," said the Master who was the Word made flesh, and whose life work was the sowing of the Word in the hearts and minds of men. If you would have life seek righteousness, for life is the fruit of righteousness, and "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Keep His words, for they are spirit and they are life:

"I am the resurrection and the life; he that believeth on me [the Word] though he were dead yet shall he live, and he that liveth and believeth shall never die."

"The lips of the wise dispense knowledge."

"The tongue of the wise useth knowledge aright."

"A wholesome tongue is a tree of life."

Through the power of the word the first man, "a living soul," is transformed into the second man, the Christ of God, the quickening spirit. Therefore, let us study our words and bless daily all the organs of speech that they may bring forth only words of goodness, love, wisdom, helpfulness and blessing.

Let the meditation of my heart, O God, and the words of my mouth be wholly acceptable unto thee, I ask in the name of our Lord Jesus Christ.

UNWORLDLINESS

Suppose we deliberately made up our minds as to what things we were henceforth to allow to become our life? Suppose we selected a given area of our environment and determined once for all that our correspondences should go to that alone, fencing in this area all round with a morally impassable wall? True, to others, we should seem to live a poorer life; they would see that our environment was circumscribed, and call us narrow because it was narrow. But, well-chosen, this limited life would be really the fullest life; it would be rich in the highest and worthiest, and poor in the smallest and basest correspondences. The well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light. For this forbidden environment comes to be as if it were not.—*Drummond*.

The grave cannot praise thee, death cannot celebrate thee.—Isa. 38:18.

UNITY GOOD WORDS CLUB

[The following article by Ella Wheeler Wilcox, recently appeared in the *Boston American*. We believe our readers will be interested in reading what the daily papers think of the Unity Good Words Club. This club has now been organized a little more than a year, and numbers more than 4,000 members. The membership is increasing at the rate of 250 a month. Application blanks will be sent to all who apply to the Unity Good Words Club, care of Unity School of Christianity, 917 Tracy Ave., Kansas City, Mo.—EDITOR.]

Among the innumerable good societies which are formed in America for the betterment of the minds and the morals of human beings there are two especially worthy of note—one a Roman Catholic society, called "The Society of the Holy Name," the other an organization, called "The Unity Good Words Club."

"The Society of the Holy Name" demands that its members use no profane or blasphemous words in conversation, that they bow their head reverently whenever the Holy Name is mentioned, and that they use no intoxicating liquors. The good is incalculable which such a society does in helping to form the thoughts and words of the young in accordance with high and holy ideals.

"The Unity Good Words Club" is another excellent organization. Its members are asked to take up the pledge to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging or complaining of sickness and poverty.

Here is their pledge:

"I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

"I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger,

and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and good will."

It would be an excellent thing if every school organized a society of this kind. There are no dues to pay and no expenses connected with the society, but signing the name to an application blank carries with it a sense of obligation which helps in the formation of character.

The language used by the majority of school children out of school hours (whether in public school, high school or private school) is shocking to a degree. Ungrammatical, slangy and inelegant are adjectives which can be applied without injustice to the language of these young Americans.

When Jesus was on earth he said, "Heaven and earth shall pass away, but my words shall not pass away." He knew the power of good words.

Many who did not see the first articles about the Good Words Club are asking what it is. For this reason we are giving again the rules of the club.

The club is organized for the purpose of helping its members to speak only good, true, uplifting, helpful words, and to avoid the use of words that degrade.

We find that our words have power to create conditions, and we must, therefore, be very careful to speak such words as will build good conditions about us and make for health, happiness and prosperity. Following are the rules of the club:

Rules of Unity Good Words Club

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.)

2. Members are to avoid subjects of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere

statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. Each member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.)

If you are interested in making your home, your life and the lives of those about you brighter, fill out application blank today. Address Central Secretary, Unity Good Words Club, 917 Tracy Ave., Kansas City, Mo.

A small boy rolls a handful of snow over a few times, and, behold, it has grown into a large ball. If he is strong enough to roll it over a few more times the ball will become very large.

The Good Words Club had a handful of members a few months ago. It now has over 4200. Each member has promised to secure at least one new member a year. Can you let your imagination picture the result of that one new member a year? The huge snowball would be a weak symbol of the result of eleven year's growth of the Good Words Club. Suppose there were but 1000 members the first year. The next year would mean 2000, and the third year would number 4000; the fourth year, 8000; the fifth year, 16,000; the sixth year, 32,000; the seventh year, 64,000; the eighth year, 128,000; the ninth year, 256,000; the tenth year, 512,000, and the eleventh year, 1,024,000. Over a million members in eleven years! By continuing in the same way for eleven more years it would seem that most of the civilized world would be members of the Good Words Club. If all this immense number of people would be faithful in speaking only good words, a new current of thought would fill the earth, and wars, crime, sickness and all strife would be no more.

Whether or not the Club will grow at this rate will depend upon its members, but whether it grows fast or slow, it is bound to have a marked influence for good upon the entire world. No good word is ever lost.

THE GOOD WORDS CLUB PIN

A good many requests for a G. W. C. pin have been received. Some one has suggested that the pin be made of gold with the three Chinese monkeys embossed upon it, and the initials, "G. W. C." engraved above them.

Doubtless you are all familiar with the three little Chinese monkeys. One with his hands over his eyes seems to say, "I will see no evil;" another with his hands over his ears, seems to say, "I will hear no evil," and a third with his hands clapped tightly over his mouth seems determined to *speak* no evil. This is an excellent symbol for the Good Words Club.

We can have pins made of gold plate with a patent transparent enamel over it that will prevent the gold from wearing and tarnishing. A size about $\frac{1}{2}$ by $\frac{3}{8}$ inches has been suggested. These can be had for 40 cents each.

The Secretary would be glad to have an expression from members of the Good Words Club as to whether they like this idea and would be willing to pay 40 cents for a pin. If 500 or more respond we will be able to get the rate of 40 cents. Please let me know as soon as possible what you think about it.

CENTRAL SECRETARY.

REPORTS FROM MEMBERS

To the Good Words Club—The Cambridge Good Words Club meets once a week. We have a president, secretary and committees as we need them. We elect our officers every six weeks, thus giving each boy a chance to conduct meetings. They are very dignified in the chair and soon get the ruling in hand. We have thirteen boys in our club, bright, intelligent young men, ranging from eleven to fourteen years of age. They take great interest in all the questions or subjects up for discussion. We read the testimonials in the Good Words Club columns or some of them each week, and anything to be found in UNITY magazine or the *Weekly Unity* that will enlighten us on the Words we take up. At each meeting nearly every boy has something to say.

We have discussed fear, hate, and kindred words; their effect upon the system, disposition and so on. Then we

take up Love, Truth, and show the effect of these positive words upon our lives. For our next meeting the subject is, "A boy's duty to his parents." This subject came up through a boy fourteen years of age leaving home and who has never been heard from. Our club boys are beginning to understand that our thinking and the words we use do make a difference in our lives and to those also with whom we associate.

The club has been discussing club pins. They want to know your prices for a club like ours, also for a single pin. They have decided to earn the money for their pins themselves. I wish we might hear from other clubs and the work they are taking up. I wish there could be something in the *Weekly Unity* from the editor upon some of the good words for boys to adopt in the place of the useless words.—*L. C. Harriman, Cambridge, Mass.*

The Cambridge branch of the Good Words Club has certainly made a fine start. May it grow and prosper.

Boys everywhere will find that by speaking good words they will invite health and happiness into their lives, and brighten and cheer the lives of others, making their homes harmonious and happy.

If a boy would be happy, he must talk about pleasant things and think about pleasant things. If he would be well, he must think about health and talk about health, and quit thinking and talking about sickness. If he would be successful, he must think and talk about success, and stop whining about failure. "I can't" represents failure; "I can" stands for success.

Any boy can fit himself to be a strong, true, honest, successful man, by choosing and using the right kind of thoughts and words. Here are some good thoughts that will produce good words and good results:

I am honest, truthful, noble and just.

I am fair in my work and fair in my play.

I am polite, good-natured, kind and gentle.

I am generous, peaceful and merciful.

I am wise, energetic, efficient, courageous, brave, persistent and successful.

I am pure, manly and strong.

I am happy, harmonious, contented, optimistic and cheerful.

I am healthy and free.

I speak good of others.

I always look on the bright side of things. Like Pollyanna, I am always glad.

I love my studies; I love my work; I love my play.

I am thoughtful of my parents' wishes.

I am thoughtful of other people's comfort.

I am good.

When a boy understands that these ideas are the foundation-stones of a noble character and a happy life, he will want to read them over every day and commit them to memory so that he can repeat them when he needs their help. These thoughts are like good fairies who are every ready to come to his aid when he calls upon them.

WORD GAME

"The Word is with power and is made manifest," and "for every idle word ye shall give account." There is a law underlying the use of words that is as definite and specific as the law of music or of mathematics. Words have a direct influence in our lives, and it behooves us to choose our words wisely. Habit is so strong an influence in life that when we begin to think of ways and means such as will enable us to overcome certain environments, we realize that we must establish new lines of thinking, and carve new channels of thought for ourselves. In no other way is this more forcibly emphasized than in the use of words. Hence, it is the better part of wisdom for us to adopt such methods as will have a disciplinary influence upon our speech and thought, and such as will have the effect of clarifying the vocabulary.

Suppose you have two telephones at your command. On your right when you place the receiver to your ear you hear only the beautiful, good and true. On your left you hear only of error, sickness, poverty and woe. With a very little discipline you will very readily learn to contact

your mind only with the Good Word wire, and avoid the weed word wire.

In playing the game in a company, or in a family, a monitor is appointed who keeps strict surveillance upon the words used in conversation. If someone speaks an error word, all present place their fingers to their lips, and some one says: "Ring off; you are on the weed wire." If one person commits the error of speaking a weed word twice during the game, he must wear a small purple bow.

The Word Game can be played by one person in the silence, and as he goes about his daily work, by simply training to self-watchfulness in his thoughts, and avoiding weed thoughts. It comes to be a habit with everyone who is initiated into it, and it is most gratifying to hear admonitions during ordinary conversations, such as "That's a weed word" or "You are on the weed wire," etc.

The Word Game is far-reaching in its influence. It is a means of culture and refinement, and it is a regenerating influence, tending to physical, moral and spiritual uplift. When one uses careless expressions, such as "I am afraid I will be late" or "I fear that child will take cold," he is on the weed wire of fear, and will attract fear into his life. If one says, "I'm afraid I can't," he has expressed two error thoughts in one phrase and has placed himself in the negative vibration. The Word Game disciplines one out of negative expressions, and likewise out of negative influences.

Manoel de Arruda Camargo, Sao Paulo, Brazil—I am a clerk in one of the departments of the State of Sao Paulo, Brazil. I work in the same room with nine other men. For years I have been longing for more silence than we generally have. As we Brazilians are a conversant people, I feared to offend my colleagues and ask them to be quiet. A friend came to my rescue. She sent me some numbers of *Weekly Unity*, in one of which there is a beautiful article on the subject of Silence. I translated it to my companions and they all at once proposed to observe the silence hour, from twelve to one p. m. We have no con-

versation whatever on the subject we think about during this hour, but we keep quiet, and that is a great blessing to all of us and to our personal work. I take great pleasure in giving you this testimony that you may see that one single leaf of your good paper has brought to a far, far country a most excellent habit. As for myself, I use my hour to think in what way I may be of any service to my fellow-men and to plan for a better life among my brethren.—*M. D. A. C.*

THE GOOD WORDS CLUB IN ST. LOUIS, MO.

We are pleased to notice reports of the Good Words Club of the Unity Society of Practical Christianity appearing in every issue of *The Light*, a paper published by the Society of Practical Christianity of St. Louis. Following are some clippings from that publication:

We were certainly glad to see so many new faces at our last meeting, and, better still, our secretary reports that six new members were enrolled, making a total of seventy. As we announced in the last issue of *The Light*, Mrs. Melva J. Merrill addressed the club, and we thank her for her words of love and truth. The next regular meeting will be held on Thursday evening, March 10th, which you are cordially invited to attend.—*Good Words Club of the Society of Practical Christianity.*

THE FARMER PARTY

The Good Words Club believes very thoroughly in wholesome amusement, and they are making all preparations to enable you to enjoy a very pleasant evening. We take pleasure in reprinting herewith the announcement which they are making:

HEY, SH

Yew and Sary Jane be invited to a soshul to be given in Kleekamp's Barn, borderin' on Grand Road, one spell or so south of the Arsenal Road, on Wednesday evenin' March 1st. Wear your new homespun and tell Sary to wear her caliker dress, for we are expectin' Some city swells. Be shure and kom and bring your friends and their friends. —"*The Good Words Club*" of the Society of Practical Christianity, Kleekamp's Hall, 1321 South Grand Ave.

As a member of the "Good Words Club," I eliminate

from my conversation all such foolish expressions as these: "I am tired to death;" "I laughed until I thought I would die." These idle words produce a crop of weeds in my consciousness. I do not want to reap death, so I will not sow death words. I avoid also all words of error in the songs I sing. I will not sing about death or any condition that I do not want. I know I bring into manifestation whatever I think and speak.—*A Member.*

"THE TONGUE OF THE LEARNED"

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."
—Isaiah 50:4.

This is a splendid affirmation for all the members of the Good Words Club to hold. "The learned" are not those who are worldly-wise, having the education of the intellect. The reference here is to that Word of Wisdom which only the Lord can give. When this word is in the heart and in the mouth we speak cheering, comforting, helping words so naturally that they fall on the ears of those who need them just at the right time, that is, in season. "A word spoken in due season, how good is it!"—Prov. 15:23. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

There are two sides to the question of speaking right words. On one side we help by what we say, and on the other side we help by what we refrain from saying. One in whom the Word of Wisdom dwells never tells others that they look bad, nor in any way voices error that tends to discourage. He knows better than to judge by appearances, and the love and kindness of God in his heart prompts him to speak only encouraging words. "To him that ordereth his conversation aright will I show the salvation of God."
—Psalms 50:23.—*A Member.*

The Unity Society of Practical Christianity established in Kansas City, and fast gaining converts throughout the world, has one most important society attached to it whose

members obligate themselves to refrain from scandal and the "small talk," which is generally carried on at social gatherings. It is meeting with great favor, and many new societies are being formed, and have thus far become productive in good results. "Good Words Club" is the name given to these gatherings which intimates that if you cannot say a good word for anybody, don't say anything, and thus put a stop to much of the malicious gossip which abounds in communities.

The above appeared in our paper, the *Daily Times* of Gloucester, Mass.—G. H. P.

Brandy City, Cal.—Our first month in the club has rolled around and we are all happier for being members. Oh, yes; we have all been caught on the "weed wire" more than once, but we laugh it off and resolve to be more careful in the future. We find it helpful to remind each other of "weed" words by placing a finger on the lips when we hear a conversation on the wrong wire. It is amazing how many "weed" words one has been unconsciously using, and I do think this is the very finest club for everybody to start in the good habit of crowding out the "weed" words with good, strong, loving words, that uplift and strengthen not only the speaker, but those to whom they are sent, and then on out into the world, making brighter and purer the very atmosphere in which we live, blessing and healing all who come within its power. I have found the silent word of Love to dissolve a whole procession of error words into nothingness. I hope to overcome more this month. I thank you for my membership card and the extra blanks.—M. D. S.

Jacksonville, Fla.—I received the membership application blanks, and have been giving them out to my friends and explaining the help they can do in spreading the gospel of good words. This club makes me think of my dear mother's plan to break up grumbling or fault-finding at the table. She kept a little savings bank on the table and anyone who came to a meal with grumbling, finding fault with

the meal or a grouch of any kind had to put a penny in that bank. The bank was in the shape of a pig, and when some one said anything that bordered on grouchiness the cry would go up, "Feed the pig a penny." That pig was well fed for some time, but the habit of grumbling became less and less, and finally the pig starved. Where there are a number in the family to call attention to the words used, it is a great help in breaking up bad habits in speech. Let us all help spread the Good Words Club. It to me is one of the finest of clubs to work with. What a help in a community given to gossip and tale-bearing of all kinds, if some women will start it and keep it moving until the whole community feel the benefit of it. Try it, some of you who are trying to get "into the Truth" and are hindered by your neighbors with the petty gossip that takes up your precious time and gets you all worked up so that you cannot get quiet to realize health and happiness. Form a club, if only three of you join. It will grow and you will grow with it.—*M. S.*

San Diego, Cal.—Always getting new and helpful thoughts from the Unity Good Words Club columns in *Weekly Unity*, I begin at the first report and read straight through all of them. This week I was reading, when all at once I straightened up; my attention was keener, for the thoughts were familiar, and when I looked at the bottom, there were my initials. I think "my system just naturally began to tone up" at seeing my report in *Weekly Unity*. I recall this article by Tolstoy, "Power of the Press:"

"The advantages of the press are very great and consist chiefly in the fact that the circle of hearers is extended a hundredfold, or a thousandfold, as compared to the hearers of the spoken word. This increase of the circle of readers is important not because there are many readers, but because among the millions of people of different nations accessible, those who share similar thoughts discover one another, and while living thousands of miles apart, not knowing one another, are yet united and live by one spirit, having the spiritual joy and encouragement of feeling that they are not alone."—*M. B.*

San Francisco, Cal.—I am sending the Unity Good Words Club a list of ninety-two words, said to be the most beautiful in the language. With love and blessings.—S. T.

buoyant	reconciliation	bountiful	gospel
fulfillment	believer	august	genius
unchanging	renown	transplendent	regeneration
duty	ardent	womanhood	light
vision	hardihood	kindness	rectitude
admiration	brotherhood	strong	grace
champion	prowess	father	beatific
gentleness	creator	obligation	pentecostal
Jesus	worthiness	transcendent	wisdom
covenant	blessedness	veneration	serene
meekness	glory	independence	winsomeness
conscientious	exploits	plenty	condescension
heart	purity	incomparable	Lord
intrepidity	children	incorruptible	unison
resoluteness	stainless	patience	praise
sacrifice	watchfulness	grit	judgment
intensity	elect	energy	immovable
rapture	brilliant	adoration	verity
concentration	resurrection	authority	strenuous
entrancing	indefatigable	munificence	martyrdom
originality	equity	evolution	integrity
radiant	dominion	loveliness	obedience
everlasting	adamantine	fruitfulness	harvest

A LIST OF GOOD, TRUE WORDS

abundance	glorious	perfect—pure
ability	happiness	praise
Almighty	harmony—love	prayer
blessings	home—faith	quicken
Christ	honesty—joy	service
courage	hope—God	spiritual
cleansing	inspiration	sufficiency
confidence	intrepidity	Supreme
devotion	justice	tranquillity
development	life—heaven	truth—heart
exalted	livingly	unchanging
fearless	omnipresence	vigorously
fulfillment	peace—soul	unity—power

We talk to God; that is prayer. God talks to us; that is inspiration.—*Lyman Abbott.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

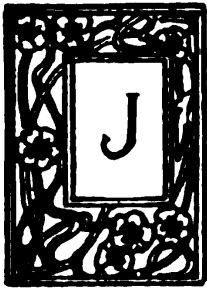
The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

PAYING THE PRICE

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33.



JUST before the ascension of Jesus he appeared to some of his disciples and commissioned them to go into all the world and preach the good news of the kingdom. His promise to them was, "Lo, I am with you always, even unto the end of the world." He has not been manifest to mortal sight, but there has been evidence of his presence in all ages. From time to time, as the race has had need in its development, there have been outpourings of the Spirit that have changed the thought of man and set him free from some of his materiality. Devout persons have been more conscious than unthinking ones of these spiritual baptisms, but the race as a whole has felt them to some extent.

The greatest spiritual awakening has come within the last half century, particularly in the last decade. In the absolute order of Divine Mind the work of Jesus Christ's salvation proceeds in a definite, orderly way. Noting the enlightenment and interest of many in the higher truths of being, we must conclude that we are in the day of the Lord's preparation for the ushering in of his kingdom. New light brings new responsibilities. Nowhere is it taught that we can drift into the kingdom, or that we can take anything of the mortal in with us. There is a price to pay and that price is the all of self. In spiritual understanding we know that there is really no price, for that which we give up is the cause of all burden and sorrow, and that which we gain will bring eternal life and joy.

The process through which we are redeemed is regeneration or re-creation. This is a gradual transformation that takes place as we pay the price, give up self and allow the Spirit to substitute in mind and body, Divine Ideas and

spiritual Substance, in place of mortal ignorance and corruptible flesh.

He who aspires to Sonship through Jesus Christ will find his way easier if he "counts the cost" and makes up his mind definitely to meet every requirement without any lagging or looking back. One of the chief requirements is "Judge not according to the appearance." To be successful in the race for the prize of the high calling of God in Christ Jesus, one should not allow himself to be moved by the thoughts or words of people who judge by appearances. When once you have covenanted with the Lord to follow him in the regeneration, you will think and live in an entirely new way, and your friends of the world will not understand you. You cannot afford to waste time and substance conforming to their ideas or trying to explain your life to them. Go serenely on your way and wait until the mighty work going on within you becomes manifest and tells its own story.

From day to day new occasions for giving up the self and its undesirable fruits will be revealed. At first, consecration is somewhat general, but as growth proceeds unthought-of opportunities for a full spiritual life are met. Light shines into consciousness without any special effort to make it shine, but the truth which has been revealed must be established in the body by the use of living words. This is where man's part in the regenerative work comes in.

The new spiritual state of consciousness and the new body which are formed through regeneration are often likened to a child and its growth. The illustration is a fitting one, particularly in the new man's need of nourishing substance. He must be fed every day with living words. The force and energy and substance, which in the mortal are thrown out in external expression, must be turned within to the various centers of consciousness through which Christ is being "formed in you." When you make this withdrawal from the outer to the inner you find you can no longer do the things that the worldly-wise consider necessary for exercise and expression. You are getting a new base of expression and using your substance in building an eternal

body. If you allow the intellect to use your energy and substance in foolish reasonings and arguments about the wisdom of yielding all to Spirit, you rob your Christ-child of its nourishment as surely as when your energy and substance are wasted in fleshly sensations.

It is characteristic of the mortal, even after the individual has turned his face to the kingdom, to want to carry into that kingdom some of his old self. Many cling to riches and material possessions; others are more selfish on the soul plane and want to carry along their personal loves; still others cling to the animal man and want to take into the kingdom their mortal youth and life. Whatever the thing is that one is unwilling to give up to the Spirit becomes a stumblingblock until it is removed through willingness to yield all of soul and body to Christ.

The consuming of the animal man is illustrated and emphasized by the animal sacrifices made under the Mosaic law. The youth of mortal man is always temporary at best, so there is little to lose and everything to gain by giving up mere animal spirits for that Divine Energy which makes eternal youth. It is the adversary that paints in such glowing colors the beauty and importance of riches and mortal love and mortal youth, and tempts the Lord's people to believe that they are losing something when they give these things up for spiritual riches, spiritual love and spiritual youth. The body cannot be redeemed except as the animal life is burned up in the fire of Divine Life on the altar of consecration and the new life established in every center of consciousness and in every cell of the body.

The great light which is flooding the earth in these last days reveals that it is God's good will for me to be free and healthy and prosperous and happy. Many seeing this have tried to lay hold of these blessings without any understanding of the wonderful process through which they are to be made manifest. They want the gifts without the Giver, and they think they can step right over into possession of his gifts without transformation from mortal to spiritual mind and body. By a certain degree of faith and mental effort

they do seem to gain their desires to some extent, but their good is only temporary because no one is crowned "except he strive lawfully;" that is, unless he brings every thought in his conscious and subconscious mind into harmony with the law of his being. So we should not strive for wonderful appearances that shall satisfy those who seek a sign, but rather be gloriously content with the knowledge that the great regenerative work is being carried on in us day by day, and that the Body-temple is being built without sound of hammer or anything to attract the attention of those who see and hear and judge in externals.

CONCEALING AND REVEALING

"It is the glory of God to conceal a thing."—Prov. 25:2.

"Mary kept all these things and pondered them in her heart."—Luke 2:19.

"Nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad."—Luke 8:17.

At first reading there is an apparent contradiction in these texts, but they harmonize readily when we remember that the revelation of hidden things must come about in Divine Order. There are times when it is to our own spiritual benefit and God's glory to keep things hidden and, like Mary, ponder them in our hearts until the due time for revelation. To avoid either mistake of making known that which should be kept hidden, or of holding things in secret when they should be made known, spiritual wisdom and discernment should be sought. Overcomers meet experiences that cannot be understood by any except those who have had like lessons, and it is merely casting pearls before swine to tell experiences to persons who have not been quickened of the Spirit. Furthermore, there are times when not even one's dearest friends may know one's innermost thoughts and feelings. There are joys of the Spirit that are secret between the soul and its Lord, and one feels a sense of condemnation and depletion if he talks too freely about his communion with the Lord. So in times of sorrow, comfort is delayed because we look to persons instead of the Holy Comforter. There is a certain help given by believers to one another in

trial, but there is often a hurt so deep within that only the Spirit can reach it. At such times, if one is wise, he looks to the presence and counsel of God alone for comfort.

In our spiritual growth we often swing like a pendulum from one extreme to the other, and so in the matter of the hidden things, we may for a time be either too secretive or too open with our confidences. Those who have carried the burden of some hidden thing know how it can blight happiness and hinder life's expression. To gain freedom it is not necessary to bring to light the hidden thing in a house-top revelation; often an opening up of confidence to some trusted friend relieves the tension and takes away the burden. Many things that people suffer could be remedied by so simple a thing as a plain confession when that is needed, while still other conditions might be changed by refusing to talk about them. In bringing one's life into Divine Order, one cannot ignore the need of concealing some things and making known others, and many a life would be made brighter and easier by a consideration of this fact.

QUESTIONS AND ANSWERS

What is the "still, small voice"?

The "still, small voice" is the voice of the Spirit speaking within the soul. It is not conscience, although the two are often considered the same. Conscience is an innate prompting to do whatever one believes to be right, and its urge is according to the education one has had along moral lines. The "still, small voice" of the Spirit is direct guidance and it always speaks according to Principle, regardless of personal beliefs.

The "still, small voice" is not really a voice; that is, it is not audible but comes from within as spiritual knowing. By communion with God in the Silence, the hearing of his voice becomes an established part of one's life, and spiritual guidance a natural consequence.

Is there a "law of sin and death"?

There is just one law and when Paul said, "The law

of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," he was describing two phases of the one law. The "law of the Spirit of life" is the positive expression, and "the law of sin and death" is the negative. The positive activity of the law is the real law. Every positive has a negative; every action, a reaction. When an act is performed in conformity with Principle, the law is made to work positively and we have what Paul calls the "law of the Spirit of life." Every act that is not in accordance with Principle must also meet the law, which is then called the "law of sin and death." The law is "without variableness, neither shadow of turning," and whether men make it the law of life or the law of death depends on their attitude toward Principle.

What is the difference between Spirit and Nature?

Spirit creates, produces. Nature is that which is created or produced. When Spirit is not recognized as the One Cause, cause and effect are confused and Nature is looked upon as producer; as having creative law and power. There is but one Cause, one Law, one Power, and Nature worshipers fail to recognize this truth.

FUGITIVE

I will forget the things that sting:
 The lashing look, the barbed word.
 I know the very hands that fling
 The stones at me had never stirred
 To anger but for their own scars.
 They've suffered so, that's why they strike.
 I'll keep my heart among the stars
 Where none shall hunt it out. Oh, like
 These wounded ones I must not be,
 For, wounded, I might strike in turn!
 So, none shall hurt me. Far and free
 Where my heart flies no one shall learn.
 —Booth Tarkington.

SUNDAY LESSONS

SUNDAY, JULY 23

THE FIRST RECOGNITION OF SUBCONSCIOUS FACULTIES—John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee,

I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

SILENT PRAYER: *I bid the powers of the Inner Man to come forth.*

The spiritual mind becomes an active factor in the consciousness by cultivation. It has to be desired and sought before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come whose shoe latchet he was not worthy to loose.

This willingness to give up the mortal man to the Divine is the most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ Mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental shepherd.

When the conscious mind recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka" (I have found it), when he discovered the answer to the famous Crown Problem.

Strength is clearly related to substance (Simon), which in spirit we call Faith. "Faith is the substance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy of the mind. It is of the same "city," or thought center, as Andrew and Peter. Physiologically, this "city" is the great nerve center and body-brain called the *solar plexus*. The presiding genius of this center is Love (John), but his name is not mentioned because he is not yet in evidence. It is understood that he is brother of Andrew, one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not her own."

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the Spirit uses it, as Jesus discerning Nathanael when he was concealed under the fig-tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them in images into the soul in dreams and visions. This is the opening of the heavens and the seeing the "angels [thoughts] of God ascending and descending upon the Son of Man."

SUNDAY, JULY 30

SPIRITUAL AUTHORITY OVER DISEASE—Mark 1:21-34.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

SILENT PRAYER: *I am now restored to that authority and dominion which God gave me in the beginning.*

Capernaum means *village of comfort or consolation*. It refers to that inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness, a healing virtue pours out of the soul that reduces all discord to harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer." There is a fixed harmony and health in the well-balanced soul, and when we have in meditation or prayer quickened it, there goes forth an energy that brings all other souls it touches to its standard. Just as a strong magnet magnetizes all other magnets, so the soul charged with the realization of spiritual perfection sets to vibrating every particle of substance it touches in harmony with its perception. "Health is catching" because it is natural and rational to the soul in divine harmony, and the sin-sick one is quickly restored when this innate perfection is perceived.

The Spirit teaches with "authority, and not as the

scribes." The scribes represent the thoughts that come to us from other personalities or books. They are from the outside, while the Spirit inspires from within. When the Spirit speaks there is no quoting of anyone as authority—the Truth itself is authority and it bows to no human exponent.

"A man with an unclean spirit" is a fixed state of mind in which the thought of impurity is dominant. The wrong use of a function is followed by a separation of it from the harmony of nature and the making of a law of use based on mortal thought desires. This is notably true of the sex function in the present race mentality—it has been diverted from its right relation and a false sensation set up that in its cross-currents breeds a horde of impurities, which are pictured forth as bodily diseases. These "unclean thoughts" must first be cast out. In right relation there is nothing unclean or impure in this "temple of God," and in order to see it as it is in Spirit we must cast out this demon of impurity.

Back of the epileptic paroxysm is a state of mind that can be reached by the word of command. Lust, anger and appetite let run riot disorganize the system and produce violent contortions of body, but when healing is sought, this outward effect must not be confounded with the cause. Jesus went right to the center and cast the devil out of the mind, instead of applying the smelling salts or dousing the patient with cold water. The fever he also treated as another form of mental aberration. He did not try to allay it with drugs, but spoke the rebuking word, which is a form of denial, and the patient was forthwith healed without the fever "running its course," as our modern system of medication allows.

A recent orthodox commentator on this lesson says: "We cannot yet raise the dead, but the Gospel multiplies friends, and sympathy and aid to the sick. It inspires the spirit which builds hospitals and asylums. It cultivates and encourages and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill

in surgery and nursing, and the triumphs of modern medical investigation."

This writer is doubtless a fair representative of that intellectual Christianity which rules in the church today, and his words show how far away the followers of Jesus have gotten from his real teaching. Jesus taught a science of mind, of soul, of Spirit—not medicine, surgery, vivisection, hospitals and madhouses. His teaching was intended to open these prison doors and set the poor captives free. And how shall it be done? In no other way but by recognizing *intelligence* as the moving power back of every disease, and man *master* of intelligence.

Jesus did not say to his followers, "You will finally do the 'greater works' which I have promised you by discovering some new disease lymph and inoculating all the people with it," but he did say, "And these signs shall follow them that believe: in my name shall they cast out devils; . . . they shall lay hands on the sick and they shall recover."

SUNDAY, AUGUST 6

FORGIVENESS—HEALTH—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Which is easier, to say to the sick of the palsy, Thy sins are

forgiven; or to say, Arise, and take up thy bed and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

SILENT PRAYER: *Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.*—Ps. 103:2, 3.

What is the meaning of Capernaum?

Capernaum means "consolation and comfort." It indicates a restoring of the mentality, both conscious and subconscious.

What is the symbol of the gathering together of the many to hear Jesus?

The concentration of thoughts that follow the proclamation of Truth in the mentality.

Who is the man sick of the palsy?

The vital principle that pervades the organism.

What is the bed?

The nervous system.

Who are the four that bear him?

The desire for life, strength, power, substance—that is, restoration of body activity.

What is the meaning of letting the man down through the roof?

The body thoughts must be raised to a higher state of realization than the mere physical before they can get the attention of the superconsciousness, or Christ *I Am*.

How do we do this?

By affirming that our life, strength, power and substance is not physical but spiritual.

What is sin?

A departure from the Law of our being.

How many kinds of sin are there?

Their name is legion. Each department of man's

consciousness may fall short of the law, through commission or omission.

When the *I Am* takes up the cleansing of the body consciousness, does it meet with any opposition?

Yes, the "scribes," or fixed religious thoughts, resent the authority of *I Am*, and feel that it is somehow "sacrilegious" to interfere with the so-called laws of nature.

What is it that puts away this ignorance and reveals man's power?

Spiritual understanding.

When man discerns the law of thought, and its effect upon the vital energies of the organism, what should he do?

Begin at once to exercise the dominion of the Supreme *I Am*. Say to the ignorant thought, "Thy sins be forgiven thee," and to the thought of lack of power, "Take up thy bed and walk."

What is the "earth" here mentioned?

The consciousness of a material body.

SUNDAY, AUGUST 13

THE CHRIST CONSCIOUSNESS OF INCREASE—Mark 2:13-22.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

SILENT PRAYER: *The riches of God's kingdom are now realized, and I am satisfied.*

In the regeneration, man controls, directs, teaches and disciplines the faculties of his mind. To do this, he must withdraw in a measure at least from money getting, and those other material occupations that have absorbed his time and attention. Levi, afterward called Matthew, willingly gave up his money getting and followed Jesus.

The disciples of Jesus "left all and followed him." Peter was afraid they had made a mistake, and he received this assurance from Jesus, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or fathers, or mothers, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This is one of the promises that is always fulfilled where there is a whole-hearted surrender of the old life and a full absorption into the new, in mind and purpose. No one ever hears expressions of disappointment or regret on the part of a devoted Christian worker, over anything that he has forsaken in the old life. On the contrary, there is rejoicing as each mortal link is severed, because the new relation in Christ is deeper and stronger than the human relation, and love is increased and real possessions multiplied.

When this school of man and his mind begins there is a medley of thoughts to deal with. Jesus sits eating with his disciples, publicans and sinners. This represents the state of mind which man finds within himself when he takes up the reform necessary to the Christian life. It is not by standing aloof from our errors that we overcome them, but

by uncovering the secret sins and correcting them. Your good points of character will take care of themselves—all you need to do is to reform the bad.

Taken in its literal or symbolical character all the teachings of Jesus point to *increase*. His promises of good to those who follow him in the regeneration are so magnificent that men have construed them amiss. They have said that these promises will be fulfilled in heaven—that they are figures pertaining to the soul, etc. But Jesus emphasized that these things were to be fulfilled “now in this time.”

Feasting is symbolical of abundance, and represents in the individual a condition in which the man is appropriating. Jesus is the bridegroom, who is providing generously for his friends. This represents that period in our spiritual growth when we realize the inexhaustible abundance of the Christ Mind. Make your highest statements of Truth when you see in spiritual perception your birthright. The old man of the flesh is not overcome in a day, and he will now and then assert his presence so forcibly that the bridegroom will seem to have been taken away. These are the “days” that will come, referred to in verse 20. But the overcoming power of Jesus Christ never leaves those who have faith in him. “Lo, I am with you always.”

THE CENSOR

How glad I'd be to have a tooth,
 With action automatic,
 To check my words when saying ill
 By protest most emphatic;
 A savage tooth, a censor tooth,
 A critical incisor,
 Well qualified to act as con-
 Versational reviser;
 Then every time I'd use a phrase
 Which smacked of hate or spite,
 That sentry tooth, right on its job,
 Would give my tongue a bite.

—H. S. Haskins, in *New York Sun*.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

July 20 to August 20, 1916
Held daily at 9 p. m.

*I thank thee, Father, that thou hast heard the
Good Word, and I am made Whole.*

PROSPERITY THOUGHT

July 20 to August 20, 1916
Held daily at 12 m.

*My Word shall not return unto me void, but it
shall accomplish its Harvest of Riches, under
the Divine Law.*

SPIRITUAL MARRIAGE



ANY inquiries are made of us concerning our views of marriage. Different phases of the subject are taken up from time to time in *UNITY* in various articles, and in extracts from the letters that we write, but the question is so important that we have decided to give as brief and comprehensive a statement of our understanding of it as possible in the space of one short article.

We are following Jesus Christ in the regeneration and are therefore seeking to understand the wonderful truths of this vital subject, and teach them to others. Being fully assured that there is no other remedy for the ills of mankind, no other lifting up power, we give our whole attention to the study and practice and teaching of the laws of regeneration. The world has arrived at the greatest climax and change in all its history. The redemptive power of the Spirit has been poured out to meet the special need of this wonderful time, and every person is face to face with the greatest responsibility that he can ever meet. He must choose whether he will go with the power of the Spirit in its reforming, reconstructive, regenerating work, or against it.

Some have asked us why we do not teach the lifting up of generation. That is not our mission. If generation could have saved the world Jesus would have shown the way. Instead, he taught an entirely different way of race upliftment and that way is the regenerate life. With generation and regeneration both before them, those who choose to continue to bring forth children should, by careful living and thinking, give their children a fair start in life, and we have no contention with any who are doing their best along that line. The point with us is that the great need of the race is regeneration, and we choose to give our time and effort in setting forth the Truth which all people must finally accept and live before they can find satisfaction, permanent health and eternal life.

For those who do not understand what we mean by regeneration we would explain briefly that it means to be born again, to be re-created, to be made "a new creature in Christ Jesus." It is first a change of mind, then a transformation of body, and it begins with a new understanding of what man is. Man was created in the image and likeness of God. He lost the consciousness of his true estate and Jesus came to restore it. The seed Truth which begets the new creature is that real man is spiritual, perfect, immortal, incorruptible, like unto the Father. This true concept of man is the Christ which is to be formed in the individual. As the Truth grows in the mind it lays hold of the substance of the body and begins to change that into the pure substance of Spirit. This change is an actual organic process. The Christ Mind forms the Christ Body and the growth from the natural to the spiritual proceeds under laws that must be understood and obeyed.

The forming of the Christ body is often likened to the prenatal growth of the child and there are many points of similarity. There is a day of begetting, a period of gestation and a time of birth. As the natural mother should give her unborn child its proper mental and bodily nourishment, and protect it from every harmful thought and act that might reach it through her, so the Christ child in every one should have its sustenance and protection.

The great secret laboratory, where the transmuting, transforming work of the Spirit in its initial steps is done, is in the seed of man and woman. Conservation of seed is therefore a law of regeneration. If the seminal fluid is wasted in the sex life the substance necessary to form the Christ body is lacking. All of the substance of the body is needed for the nourishment and growth of the Christ child, and if one who is in this process tries to live also in generation, he must divide his substance between the Christ child and the physical child which he brings forth and neither will have sufficient life and substance. This explains why children of those who have started the regenerative process are so often lacking in some way. Furthermore, the laws

of regeneration are directly opposite to the laws of generation. In generation the life-flow is downward. In regeneration there is a complete reversal of the life-currents and the flow is upward. It is just as impossible to live a divided life in this respect and grow spiritually or to bring forth perfect children as it would be to try to go north and south at the same time.

The relation of men and women in the regenerative process is better understood if it is remembered that man was created male and female. Every individual has within him the masculine and feminine principles. The subjective of man is feminine; the subjective of woman is masculine. It is this truth that makes the regeneration of an individual possible. All relations of men and women in the objective world must be regulated according to this truth. This brings us to the question of marriage.

Man and woman joined in disobeying the Divine Law and they must unite in its observance. They usually find that some spiritual union between them greatly aids them in their development. Whether or not the union shall be placed under the mortal law of marriage is a question that needs careful consideration. According to our understanding we feel that such a step is not wise. People outgrow relationships. Men and women who have had the satisfaction and benefit of years of a high spiritual companionship often find that it no longer meets their needs. If, in their complete satisfaction with each other, they have placed themselves under man-made law, they feel a great bondage when the inner union no longer holds. After the limitations of a companion are realized, forced union within the bounds of these limitations becomes a galling yoke and a grievous burden. The soul is many sided and needs more than any other one soul can give it. There must be a broadening of life and character through union and communion with many spiritual souls. A friendship between a man and woman, even when it is true and pure, may be doubted and condemned by the world, if either one or both are under the mortal law of marriage.

A second reason for questioning the wisdom of the step under consideration is that in marriage people usually enter into temptation that they would not think of yielding to except in that relation. It is not necessary for them to do this, but they are liable to fall into the belief that such a course is right and proper. Even when they have decided not to give themselves up to sexual intercourse, they follow the customs of the world and live in a personal and physical intimacy that quenches the Spirit and takes away the divine glory of love. There is a glory of love and there is a glamour of sense, and in the beginning it is not easy to tell these apart. When love comes into consciousness it must necessarily meet the sense man, and for a time both Spirit and the natural man find expression. The glamour of sense always fades, but the glory of love will remain if it is invited by a wise obedience to the law of love. Expressions of affection are not out of order when they come under the order and law of the Spirit, but so often they are indulged in merely at the prompting of the sense man, and it is then that they are blinding and destructive.

Every truth and spiritual law is counterfeited by mortal mind. The universal spiritual companionship of men and women in the Truth has its counterfeit in what is called free love. We do not advocate the promiscuous relation known as free love, and there is no similarity between that great error and the pure love which Jesus commanded his disciples to have one for another. Since in pure regenerative companionships there is no sexual intercourse and not even the ordinary sense-expressions of love, it can readily be seen that there is no tendency toward unlawful license.

Certain cults advocate physical intercourse with retention of seminal seed as a means of regeneration. This is not the Unity teaching. Many have played with the Divine fire of life in this way and have had their flesh consumed in the burning up of their lustful desires. There may be a truth back of this idea of physical union, but no one will ever reach any spiritual attainment except through the Spirit.

Some healers practice the laying on of hands on the Life Center and other sensitive parts of the body for the purpose of inducing physical vibrations, thinking in this way to increase the life-flow and promote health. Persons who have a large reserve force and energy are sometimes able to stand up for a time under these flesh practices, but the end is always a breaking up of consciousness—death. "Judge not according to the appearance." Others may appear to demonstrate, when the fact is that the error to which they are yielding has not yet brought forth its bitter harvest. Study the law and conform to it, regardless of who may or may not seem to demonstrate.

The spiritual method of regeneration and healing is the quickening and awakening of all the centers of consciousness by the power of the Word expressed under the Divine Law. In regenerative companionship there is a spiritual response and interchange between the man and the woman which fulfills the law of full and free and righteous expression of all the forces of being. There should be no suppression of the life forces, but a study and practice of the laws and processes that take place in regeneration by the power of thought and Word.

Wives sometimes condemn their husbands for their continuance in the carnal life. Such a shifting of blame is not wise. The Eden story reveals the fact that it is the feminine that tempts man. From the woman comes a subtle essence that arouses in man flesh desire. Instead of condemning her husband, she should give herself to the spiritualization of her own mind and body through affirmation, meditation and prayer, that she may be to the man an inspiration to purity and righteousness. Then she should hold him in the Spirit of purity. Something more than conscious desire for purity is necessary. Temptation comes from the subconscious and it is there the transforming work must be done. As the seed of the woman is transmuted and changed into the Divine essence, temptation will cease. "The seed of the woman shall bruise the serpent's head."

Everyone has the privilege of choosing between the

guidance of the Spirit and sense experience. Paul said of those who made choice of the latter, "Such shall have trouble in the flesh." The truth of his words is beyond all question. It is the duty of every spiritual teacher to proclaim the way of the Spirit, the way of Wisdom, whose "ways are ways of pleasantness, and all her paths are peace." If all who are following Jesus Christ in the regeneration would keep in mind that there is a *Law* of Life and study to bring even the smallest detail of their lives into conformity with that law, they would find victory and peace. "No man is crowned except he strive lawfully." The way is always open through Jesus Christ to turn from the sense-life to the law of the Spirit.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from July 17th to August 14th:

July 17th to July 31st—Psalm 19:1, 2, 3: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

July 31st to August 14th—Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There comes a clear day when one realizes that clothes are to keep the weather off you, that food is to give you health, that home is shelter and inspiration; that, aside from being clean and inoffensive, one's personal appearance does not signify very much; that the main thing in life is to be going along toward the goal of your ideals. That isn't getting old, it's getting sense. From then on Time is not master, but friend.—*Colliers*.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"For it was neither herb, nor mollifying plaister that restored them to health: but Thy Word, O Lord, which healeth all things."—Wisdom of Solomon 16:12. (Apocrypha.)

The power of the Word of God has been known in all ages, but in these last days it is being recognized as never before. Millions of people are realizing it as their health and strength and life and supply. Mortal mind looks to material remedies, but many can testify with Solomon that "it was neither herb, nor mollifying plaister that restored them to health: but Thy Word, O Lord, which healeth all things."

The following extracts from letters received by Silent Unity bear witness to the power of the Word:

HEALTH

New York, N. Y.—I wish to report in regard to Mr. M., for whom I asked your prayers. At the time I wired you he had been given up by two doctors and his family was told that he had but six weeks to live. A mutual friend, knowing my interest and faith in the Truth, asked me to go and see him and get his permission to ask your assistance for him. Mr. M. readily consented. On receipt of your letter containing the affirmations, they were given to him and also to several of his friends. He began to get better at once and I learned on my return from a recent trip that he had gone back to work and has every indication of a long life before him. One of the doctors consulted is considered the leader in his specialty. He and another doctor had pronounced his case as Bright's Disease and the specialist considered it so hopeless that he would not even take it for treatment and

told Mrs. M. that her husband could not possibly live six weeks. It is now nearly five months.—*A. L. P.*

Burlington, N. J.—I know that you will rejoice with me when I tell you that my sister is free from the claim of epilepsy which has held her in bondage thirteen years. I truly believe that she is now as sound as I am. She is clear minded and rational, which she hasn't been for years. I thank God, our dear Father, and you for this wonderful demonstration. I can truly say that the darkest hour is just before the dawn. I tried hard to hold on when everything seemed to fail and the result was and is joy, peace and every good. I was wholly conscious of an invisible presence in my darkest hour and I feel that the great Master stood beside me and told me to be of good cheer. This trial has been a great lesson to me in patience, as I have always been very impatient and apt to get upset and excited when things do not go my way. I am also thankful to say that I am fast overcoming anger and fault-finding.—*F. L. F.*

Transvaal, Pietersburg, South Africa—I thank God for finding your teaching. I am now cured of a rupture of six years' standing. I have consulted doctors since 1910 and all advised me that the only cure would be an operation. I spent pounds and pounds of sterling in securing the best known trusses and so-called cures, but of no avail. I have studied your lessons and after a year's practice I found a few days ago that I could do without a truss of any sort. I have been walking for hours and hours and also riding my cycle without any bad feeling. I have purified my body by not drinking any beer, wine or strong drink for over a year. I also abstain from any form of smoking and eat less meat and more fruit and vegetables. I am in better health and do not look as old as I am. I want to tell you also that I am on the road to prosperity. About a year and a half ago I was on the edge of a financial burst-up but it was prevented. I see plainly that God has opened the way for me. A good friend said to me about twelve years ago, "Dear man, find the kingdom of God and all will be well." I never understood it. I was blind, living the wrong life, but God has opened my eyes and ears and slowly I am able to see and understand.—*A. N. D.*

Shields, Kan.—A few days ago a most wonderful and beautiful thing happened and I want to tell you about it. My little son, who has been under your ministry for the healing of his eyes, had a high fever all night accompanied by a cough and pain in his lungs, stomach and bowels. I

tried to do my best by holding Truth thoughts for him, but he became so bad about nine a. m. I was frightened and for a few minutes was unable to hold any thought at all. He was out of his head and suffering intensely when I sent out a silent thought to Unity for help. Almost instantly he became better and not long afterward he got up and dressed and wanted something to eat. The next day all his alarming symptoms had disappeared and on the second day he was as well as usual. My heart is full of gratitude to "Our Father" for his wonderful love and goodness and to you for teaching me the way of Truth. All my life I have been groping in the darkness and now God, through your loving ministry, is leading me step by step into the light.—*Mrs. T.*

Troutdale, Ore.—I wrote to you a few days ago for some trouble I had with my left knee. The day I wrote I could hardly walk up our front steps. It felt as if it would not hold my weight and I had sharp pains in my knee cap. It seemed the knee wanted to turn backward. I wrote about ten o'clock one morning and the next morning it was all right. The second day I walked about ten miles.—*Mrs. D. S. K.*

New Orleans, La.—When I think of writing to you of God's goodness to me I am overwhelmed because I just do not know how to express my praise to God and thanks to you. Mr. N. *knows* he is healed now and is so full of thanksgiving that his face simply beams with joy. For five months he was prostrated but never once did I take my eyes off of the Only Good and affirmed, "God is our deliverance. Christ is the way. Jesus Christ has healed V." When I arose in the morning those three affirmations were my first conscious words. Every strike of the broom was made with "Christ is (not will be) *the way*." Every stitch I took was "God is our deliverer" (from inharmonious conditions) so when the voice told me to move I packed furniture and all and was guided by that same voice to New Orleans. We shipped the furniture before we left, but the voice said, "Go" and we followed. We walked right into the house that was waiting for us and order began to be restored. Now Mr. N. is well, free and working every day. Oh, the joy of it! God delivers, heals, provides. We simply have to accept the Good that is already ours. We must keep our eyes off of appearances and on the Source of all Good and our responsibility is no greater than the birds and we are as free as they if we will only accept. How I do wish everybody would accept the Truth, where there is



Thank thee,
Father, that
thou hast heard the
Good Word, and I
am made whole.



MY Word shall not
return unto me
void, but it shall
accomplish its Harvest
of Riches, under the
Divine Law.

Life, Love, Joy, Youth and All Good, Prosperity and Happiness. God within is all the Good and Unity literature teaches one how to make the connection between mind and God. I thank God for the Truth.—*Mrs. V. M. N.*

Boston, Mass.—Many beautiful things have come to me and I am so grateful. One peculiar thing has happened. For about a year past several of my top notes have seemed to be gone. My voice, which never seemed to have a limit, high or low, simply would not respond much above A. I could not understand it and it was often inconvenient when teaching to not be able to illustrate some phrase. Since the cold, which you have been treating and which almost prevented my speaking aloud for some days, has gone, those top notes have come back, after a year's absence, as clear as a bell. I am surprised and most thankful, for I need all of my voice. Last Saturday evening I gave a recital. It was really wonderful. There seemed no limit to the rich beautiful tones of the singers and the work surpassed anything I have ever given. Of course I knew a power greater than mine was in and over all and my heart is full of thanksgiving for everything, and there is so much.—*P. H. C.*

Washington, D. C.—Truly the Word is not returning void but is accomplishing that whereunto it is sent. You doubtless remember that I asked you to help my son in his school work. His work had been so unsatisfactory that his teacher had decided to put him back in the next lower grade, stating that he was not capable of doing the work in the higher grade. At my request she decided to let him stay one more week, with the understanding that he would be sent back at the end of that time unless his work came up to the required mark. The result of the spoken Word was almost instantaneous. By the end of the week his papers were so satisfactory that they were sent to the Supervising Director as specimens of good work. And still the good work goes on and I know it will continue. In talking with me since, his teacher said she never dreamed it was in the boy to do the work that he has. My heart goes out in thankfulness to God.—*M. J. S.*

Beatrice, Neb.—I must say a few words in regard to the wonderful results we are enabled to realize through our study of Truth and the help you have given us along every line. To begin with, my husband, daughter and myself have truly found God. We know how to pray and our prayers are answered without any delay. We never doubt that God is right with us; in fact, we are so sure of this that

every burden has been lifted and the material things we seem to lack at times disturb us not, for we know "The All-Providing Mind is our Resource" and there is no time for any thought of lack. I notice that every good thing does come. We are never discouraged or disheartened in any way, for we know that God is with us and we are not afraid. In the case of my friend, Miss M., I will make a long story short. She has always been considered the most afflicted one in town. All the doctors failed in restoring her to health, and as she has spent most of her time for the last ten years in bed, she, as well as every member of her family and all friends, had no hope. One day in December last, my daughter and I were looking for the house of a friend and lost our way. It was bitterly cold, below zero. It was snowing and blowing a perfect gale and we wandered on until we reached the extreme end of town. Being nearly frozen, we rushed up to a house and almost demanded admittance. We were unknown by the lady of the house, and through an open door leading from the sitting-room into the bedroom we noticed some one in bed. I asked if we would disturb the lady in bed, and the mother assured us that we would not, that her daughter had been afflicted for ten years and that nothing could be done to save her. In an instant I said, "Well, there is a way for her to get well and if you will permit me I will tell you how." The mother looked at me in astonishment, but was interested. As I was crowded for time that day I could not say all I wanted to say, but my daughter said, "L, will you hold this thought with me?" The thought was, "Christ, the Living Word, quickens and heals me." L. agreed at once to do as she was told. I cannot tell you all, but my daughter and I made trips to her house once every week regardless of the weather, and last Saturday my husband took us out in the car to get L. and we took her downtown to do some shopping. This was her first appearance in the stores or upon the streets for nearly nine years. The people marvel at the case and it is the talk of the town. I might write all day and then not be able to tell you what I want to about the blessings we receive daily through our faith in God.—*Mrs. W. B. P.*

Chicago, Ill.—I will write you this good news. I thank God that I am delivered of an eight-pound baby girl without pain. I was delivered quickly and all is well.—*M. E. L.*

Memphis, Tenn.—I wrote you just one week ago this morning, asking for help. This morning I am in entire

harmony with everything. All my life I have been afflicted with constipation of the worst kind. Ever since I came into the Truth through Unity I have been holding words of Truth, but apparently there was no freedom from this condition. When this attack of dysentery came on me I had only the day before said to a friend that I hoped soon to see a marked improvement in the constipated condition, for I had been holding such concentrated thought. Well, when the freedom came, for three days I was practically prostrated. Through two nights and one day movements were never more than a half hour apart and often only five minutes. I told my friend that I felt as if I were being purged by the most powerful physic imaginable. Strange to say, there was no nausea and my appetite was not affected in the slightest. Now that the complaint has been absolutely relieved, for the past five days my bowels are what they should be normally. I have no constipation whatever and I am sure that this was the work of the Spirit. The entire alimentary canal seems to have undergone a complete cleansing and I feel as though infused with new life. I have not touched meat in any form for nearly a year and I always bless my food In His Name. I studied myself very carefully and reviewed my thoughts and actions for some days before the attack came on, to see what in my thoughts or attitude towards my fellowmen could have produced such a condition. I finally came to the conclusion that it must have been as I say, the Spirit working within me to answer my prayer for freedom from constipation. My husband and son kept urging me to take medicine or send for a doctor, but I only smiled and told them that I was getting all the help I needed. This has been a wonderful demonstration to me. I have been able to relieve myself of headache immediately and have about cured myself of some troublesome corns which used to pain me so that I could scarcely wear a shoe at times. This healing of what appeared to be dysentery was a revelation of the Divine Truth to those about me and will help me greatly in pointing out the Truth to them. There are those who have said to me, "Oh, it is all very well for you to talk that way to others, but just wait until you get sick and you will run for a doctor quicker than anyone else." I am so happy and glad that I could testify in this manner to the Truth.—*Mrs. M. B. H.*

Big Timber, Mont.—My little son is well. It surely was a miracle and at the hand of God my prayer has been answered. Praise God. I must relate the facts and re-

sults. On Easter Sunday at about three o'clock he began to complain. We came home from a neighbor's and he was hot. I prayed for him, but in the morning he was so hot that it seemed he was on fire. All at once, about seven, he raised up screaming, not knowing any of us and I could not quiet him. Suddenly he broke out in a sweat. I called his father and we were all deeply concerned. I had my older boy come and kneel with me in prayer. I praised God for D.'s wholeness and denied the appearance of the awful fever. While he was delirious I said, "D., can't you say 'God is Love'? You know the healing stream healed." He said, "Yes," and then I told him to say it with me and he did. As time passed it seemed so slow and the fever was so high. I quieted myself by saying, "Be still, and know that I am God," and wrote you for help, as I know you are calm when I am anxious. Well, the message went out to the Spirit. The fever burned all day Monday and Monday night, but I kept holding the Truth, "God is the strength of your life," though my heart was heavy at times. The Spirit was with me and knew all I endured, for it knows the flesh is weak. Tuesday morning the fever was lower and Wednesday D. wanted to be dressed. I dressed him and he went out on the porch to play. Today, Thursday, he brought water and has done many little errands. He looks a little pale, but feels fine. I cannot thank God enough; the results are a miracle. Surely God is with us and in time we will see clearly and all that the Father has will be ours.—*Mrs. F. L. G.*

St. Paul, Minn.—I have much to be thankful for. From the hour our letter was mailed my husband began to improve from the worst case of Bright's Disease and dropsy. The doctors gave him up to die, but, thank God, through our prayers and faith and your prayers he has returned to work, all ailments having left. Friends say it was a miracle.—*Mrs. J. L.*

San Diego, Cal.—A few months ago I wrote you for my son for health and prosperity. His mind was also unbalanced. Now he is working and his health is good. We are realizing manifold blessings through your ministry.—*Mrs. E. M.*

San Angelo, Texas—It has been just a few weeks since a friend brought me quite a package of Unity literature, but I wish you could see the change that has taken place in me. I was really in a very bad state, physically, mentally, spiritually and financially, but I know that I shall

never again have to endure the torments that I have endured in the past. I started out to improve my health, and inside of a week I had put aside my glasses, was free of a terrible backache and headache that had made life miserable for months. My vitality has increased accordingly. I shall not try to tell all of the benefits I have received because in the first place I simply cannot begin to name all of them.—*Miss O. J. A.*

PROSPERITY

Pasadena, Cal.—I want to acknowledge now, with grateful thanks, the result of the help given me in the winter. It has just borne fruit. I am so thankful for this help, and it has relieved me of a great anxiety. My mother also is improved in health, and our household is more peaceful and happy than it has been for a long time. I am trying to realize that I am "Self (God) governed" and this has freed me from the feeling of bondage under which I have lived for so long.—*Miss A. D. S.*

Los Angeles, Cal.—You may discontinue prayers for me, as I am to take a position tomorrow as manager of a large apartment house. The delay has been good, as it has developed into my taking charge of a different house with double the salary that I had expected. This has been a wonderful demonstration for me.—*A. D. C.*

Cleveland, Ohio—I wrote you recently an account of the many blessings we have received since coming into the Truth and also mentioned an increase in my husband's salary. About ten days ago he got a second raise and I sat down and wrote our thanks to you again, but did not mail the letter as I wanted my husband to see it. That evening when he came home the first thing he told me was that that day he had received another raise which was greater than all the previous ones and which was also unsolicited. This fills our hearts with the blessed assurance that the Great All Good, Omnipotent One is with us always.—*Mrs. W. T. G.*

Brooklyn, N. Y.—Just a word to express my sincere gratitude for your help when I sent for a prosperity bank and the month's treatment. For a while I could see no hope. Today all has cleared. The offer of an engagement came. I am an actress and my family are violently opposed, despite the fact that I have endeavored to keep in the Spirit in even my work. Bitterness would creep in and the next instant I would deny it and declare the Truth. The Inexhaustible Supply became in evidence and I praise the

Master. I, at once, went into the Silence in thankfulness when the good news came today.—*N. Y.*

B. C., Canada—When I last wrote you I told you of a position we felt sure of as managers of one of our lovely parks. We did not succeed in getting it and I felt then that everything seemed against us, but now I am beginning to realize that the All-Wise Father knows much better than we do, for my husband has an excellent position with twice the salary of the park manager and much easier work. We are so happy and feel sure that the dear Father is guiding us in all that we do. It seems that we never enjoyed any UNITY as much as the April number. My whole life has been changed and everything looks so bright.—*Mrs. A. S.*

San Fernando, Cal.—My heart overflows with thanks daily that you have shown us the way back to our "Father's house." It is now about seven months since I first wrote you, asking help in prosperity. It came slowly and I was impatient and fearful often, but how wonderful has been the change in our lives and our thought atmosphere. Now we can see just ahead of us a change in our affairs that will pay off the mortgage on our grove, something beyond even our dreams. My husband said a day or so ago, "I had expected that we would have to carry at least a part of it for years." How can I express my thankfulness?—*Mrs. J. A.*

Chicago, Ill.—I wrote you Friday evening, asking help for a friend in obtaining a position. He came in Saturday afternoon with an offer to go to Detroit, Mich., but where was the fare coming from? Only that evening I was impressed to go to a woman who owed some money to me to tell her of a matter I had promised to see about for her, and without my asking she paid me. This enabled me to help the young man leave Saturday night to be there for work Monday. We are indeed thankful to God, through whom your work is done.—*H. A. F.*

Vancouver, B. C., Canada—I have received great benefit from your prayers for prosperity, and have been led by the Spirit to do many things I thought impossible before. I had asked for money to pay taxes on our property that was to be sold for the taxes and was led to ask my brother-in-law for the amount. He had owed my husband money for a long time and my husband had despaired of ever getting it, but I received the amount by return mail. Best of all I feel better and have the assurance in my own soul that the Father in me is all sufficiency in all things. I give thanks daily for the great help I have received.—*Mrs. A. R. T.*

Portland, Ore.—I am writing to send you a love gift and to try to express my appreciation in words for all I have received through your presentation of the Truth. After asking for your help in our financial affairs there first came a sense of security, then peace, and finally gratitude to God for everything. The feeling of antagonism I had felt for so long, that we did not do better financially when we labored so hard, all left me. I was perfectly assured and content. This state of affairs continued a month or two without any visible change of finances. Finally the change came. Mr. W. had a better position given him and a raise in salary. My work in various ways has increased also until I am quite busy. My healing class, of which I wrote you, is increasing in numbers, and our demonstrations of the healing power and prosperity is wonderful. It has all come about in such a natural way. The kingdom of heaven within and then the "other things" have been added. Every evening my husband and I give thanks for our blessings. I am doing all I can to help others in need to find the way that has helped me.—*A. V. W.*

FREEDOM

La Grange, Ky.—Since I asked your prayers in behalf of my husband and brother, they are both doing better. My husband has been to the city several times this winter and always comes home sober. He is now a devoted husband and father and I know it is because we have asked for all these blessings.—*C. L. B.*

Salem, Ore.—I am getting so much out of your literature to help me unfold. Soon after writing you the first of January all desire to eat meat left me, in fact I could not eat it. I have thought for years that I could not get along a single meal without tea or coffee, but now I have no desire for either. I am so happy to experience this proof of mastery.—*I. E. B.*

Norwood, Ohio—My husband had been very careless about coming home from work and often would take to drinking, but was always good and kind to me. He would spend a great deal of his money being a good-fellow among his men friends. I always thought in time he would change and the night I received your letter, before I had read it (he did not know I had written to you), he said, "Well, dear, I think I will stop drinking." When I went upstairs and opened your letter and read over the little prayer I let him

read it also. He put one into his pocket and just tonight he said, "I can hardly think I am the same person. I do not want to stay away from home any more and will have to thank Unity for this. I hope I will always be this way." I have thanked God and you many times a day.—*Mrs. M. J. K.*

Chicago, Ill.—Mr. K. is doing fine. He has stopped drinking and feels so much better. I don't know how I can thank God enough for the change in him and for our prosperity.—*Mrs. L. K.*

Lockhart, Texas—My husband came home about two weeks after I wrote you and so far as I can tell he has been absolutely sober ever since, the longest time in fourteen years. In fact, I have not known him to be sober one week in all these years until now. He has always been under the influence of liquor, even when he was not intoxicated. Need I say or even try to say what that means to us all—most of all, to him?—*A. T. R.*

Phoenix, Ariz.—My brother-in-law has not touched a drop of liquor since you began praying for him, and I believe has been healed through your ministry.—*Mrs. R. W.*

Havana, Cuba—I feel so full of joy and love. My husband has not had any more desire for drink and it has now been seven months since I first asked your prayers. His cure was instantaneous.—*Mrs. T. C. G.*

E. St. Louis, Ill.—I wish to tell you that Mr. W., for whom we requested your prayers about a year ago, has not touched liquor since June, 1915, and says he has no desire for it.—*Mrs. J. W.*

N. Vernon, Ind.—I thank you for your efforts in behalf of my husband who suddenly stopped drinking nearly three weeks ago, after about seventeen months of continuous and ruinous indulgence.—*E. A. J.*

Fayette, Miss.—I am so glad to write you of the wonderful change in my husband. He has not taken a drink since February 19th, and says he is not going to take any more. Oh, I am so thankful and everyone says I look so well. I praise God for his enlightenment and goodness.—*Mrs. L. B. C.*

Brookville, Ind.—I must tell you of the grand and beautiful results which have been obtained through the Word of God. I wrote, asking your prayers for my son's freedom from the use of tobacco and in less than a week he has quit for good. Praise God, from whom all blessings flow.—*Mrs. A. M. P.*



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TERMS OF SUBSCRIPTION

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UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, <i>Weekly Unity</i> and <i>Wee Wisdom</i> , on trial two months25

SPECIAL TERMS

- One three-years' subscription to UNITY to any one name in United States, \$2.00.
- One three-years' subscription to UNITY to any one name in Canada, \$2.36.
- One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, \$2.75.
- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Myrtle Churchill Cuneo, 616 Clay St., Woodstock, Illinois.

Miss B. E. Snyder, 803 Pacific St., San Francisco, Cal. A Silent Seventy member. Phone Douglas 2823.

Mrs. J. J. Sirgman, 82 Seeley Ave., Arlington, N. J.
Clara Lytle, Lodi, Cal., R. R. 4, Box 119.

F. Mersfelder, 435 Fourth Ave., Newark, N. J.

Ruth Bass, Kennewick, Wash.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the August UNITY:

CLASS THOUGHT

August 20 to September 20, 1916

Held daily at 9 p. m.

My health cometh from the Lord, and I trust him to make me whole and well.

PROSPERITY THOUGHT

August 20 to September 20, 1916

Held daily at 12 m.

My wealth cometh from the Lord, and I trust him for my prosperity.

If it is your desire to be healthier and more efficient, you should adopt the vegetarian diet, and *now* is the time to give up the habit of eating meat. According to the life principle, meat should never be eaten, but in warm weather, especially, should it be eliminated from your diet. The natural foods, vegetables and fruits tend to cool, refresh and revitalize the body, whereas animal products are fuels that raise the body temperature. But this is only one of the great many reasons why the vegetarian diet should supersede flesh foods.

Here are a few reasons that we will mention briefly: A vegetarian diet is cheaper than a meat diet; it produces more physical endurance; it promotes happiness; it promotes loving kindness to all creatures; it prevents bloodshed; it satisfies; it aids health; it promotes spirituality.

Properly prepared vegetarian meals are delicious, strength-giving, healthful and conducive to spiritual thinking and living. To aid those who desire to live upon this superior diet, we have issued **THE UNITY VEGETARIAN COOK BOOK**.

It contains more than 400 recipes and many helpful suggestions for the housewife. *The Unity Vegetarian Cook Book* tells what to cook and how to cook it in order to prepare a good, wholesome, appetizing vegetarian meal. Among other things it shows how to make rich, fragrant soups, all kinds of palatable vegetable dishes, wholesome meat substitutes, fine sandwiches, delicious pies, cakes, puddings, sauces, drinks, candies, etc.

The Unity Vegetarian Cook Book, price, postpaid, 60 cents.

The book is printed in large type, in two colors, on pages 10 by 13½ inches in size.

TWO ATTRACTIVE EMBLEMS

Unity Guild is now furnishing Unity friends two pretty emblems; a button for gentlemen and a pin for ladies. The pin is in solid gold at \$2.50, or in solid silver at \$1.25. The button comes in solid gold at \$2.00. (By registered mail 10 cents extra. Otherwise at purchaser's risk.) These emblems will enable Unity people to recognize one another at chance meetings while traveling and during vacation.

For full particulars, address Unity Guild, (care of Chas. A. Bishop), 915 Tracy Ave., Kansas City, Mo.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

PROSPERITY AND SUCCESS

By SOPHIA VAN MARTER

Author of "Faith That Removes Mountains."

Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive, Mrs. Van Marter tells a number of incidents of how people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How to succeed—Abundance of supply—Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success" is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope, price 15 cents.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price \$1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for \$1.50.

TWELVE ISSUES OF "WEEKLY UNITY" FOR 10 CENTS

This valuable periodical will be sent to any person who is not already a subscriber, twelve weeks for 10 cents. This special offer is made so that *Weekly Unity* can be introduced to nonsubscribers at a very low cost. Send trial subscriptions of the *Weekly* to those persons you know who need more happiness, health and prosperity.

Weekly Unity contains a number of departments on practical subjects. The articles are short and to the point and have in them the solution of your problems. Send your name or the name of some friend or person in need, for a trial subscription—three months, twelve issues, for 10 cents.

AN INDIA PAPER EDITION OF THE NEW OXFORD BIBLE

The Oxford University Press has bound, expressly for the Unity School, the new Oxford India Paper Edition in Keratol binding. Those of our readers who desire a Bible de luxe should own one of these beautiful volumes. The India Paper Edition of the Oxford Bible should not be confused with the \$3.00 Bible which we have been offering our readers.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideals of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is \$1.00 a year. (Add 52 cents for foreign or Canadian postage.)

Windsor, Ont.—I have found Lesson Four a wonderful revelation of Truth. I find there is a new strength after my denials of sense appetite, and now one very light meal is sufficient for a day.—A. I.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,

913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender

Address

City

State

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- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's New's Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
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Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
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Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., Minneapolis—Unity Center, 209 West 15th St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
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Australia, Melbourne—Anna Hudson, 145 Collins St.
W. Australia, Perth—Albert, Bookseller, Murray St.
Canada, Toronto—New Thought Alliance, Forester's Hall, 22 College Street.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.
London, W. C.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—Higher Thought Center, 45 Queen St.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth St.

A BOOK THAT TEACHES HEALTH AND THE HEALING LAW

Salt Lake City, Utah—Every time I read "Christian Healing" something new is always brought to my notice and some point made clearer to me that I desired to know about. It is truly wonderful what that book does contain.—*Mrs. E. J.*

San Diego, Cal.—Language is inadequate to express the help I have received. The old-fashioned phrase used so much in revival meetings, "I am saved," has taken on not only a new meaning to me, but has become a living fact, since realizing and studying the beautiful truths as interpreted by UNITY, "Christian Healing," and other of your books.—*E. T. L.*

Union City, Mich.—A short time ago I ordered "Christian Healing," and have read it several times. The help, comfort and joy I have received is worth more to me than any amount of money.—*Mrs. E. L. P. M.*

Unterwalden, Switzerland—"Christian Healing" is helping me to understand better the spiritual life of the Scriptures and to dwell less on the letter.—*A. D. E.*

Edom, Cal.—We have been reading "Christian Healing." It is a wonderful book and truly a philosophical exegesis of spiritual release and unfoldment.—*F. H. W.*

Los Angeles, Cal.—Scales that were loosened by reading the book, "Christian Healing," are dropping from my eyes. I was changed into a new person in an instant by a vision, or a sudden illumination, and am daily becoming more conscious of a surer foundation than I knew before.—*T. S.*

New York, N. Y.—I get more help and inspiration from Mr. Fillmore's "Christian Healing" than from anything I have read.—*Mrs. I. B. A.*

Oak Park, Ill.—I have received "Christian Healing," and to say I am enjoying it does not express it. I feel that this book contains real spiritual food, and when I have studied through its pages I shall know the truth about God and his creation.—*J. A.*

Washington, D. C.—The book, "Christian Healing," is a gold mine. I have read it through several times since I became acquainted with it and expect to read it many more times. As a piece of metaphysical literature it is "perfectly simple and simply perfect." I cannot express my appreciation of this book in mere words. Please accept my warmest thanks for it.—*Mrs. J. H. N.*

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The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for \$1.50.

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UNITY SCHOOL OF CHRISTIANITY
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THE WAY OF CHRIST

IDA M. MINGLE



IN ORDER that we may walk the way of Christ with profit, it is necessary that we understand what this Universal Spirit is that is now encompassing the universe, and how we may come into a consciousness of it. We may read many books and yet have no consciousness of the Christ; we may hear many sermons and yet have no understanding of Christ. The Christ is not in the out-of-the-way place, but in the secret recess of our being, and only the inspiration of the Almighty reveals to us this inner Kingdom where Christ is King. We must turn our attention from the world without and look to the within to find this kingdom, for "the kingdom of God cometh not with observation, neither shall they say, Lo, here! or there! for, lo, the kingdom of God is within you." Only God can teach us his Truth.

"Christ is the Son of God," does not apply to some particular person, and a true understanding of what God is proves this to be true. God is Spirit; Spirit is synonymous with Mind; then God is Mind. This brings us to a working basis and gives us a premise upon which to base our deductions. Mind thinks, is continually expressing; the thoughts of mind we call ideas, and ideas clothed in vehicles of expression form the word. God is Divine Mind, the creator, the source of all. Divine Mind thinks or creates Man; images himself, speaks the word, "I Am." This Word is Man. Man then is God's crowning idea or thought, and contains within himself all that there is in God-Mind. This Divine Idea Man is the Christ. This Christ is God's beloved Son, the divine seed implanted in us from the begin-

ning, and is that "image and likeness" referred to in the twenty-sixth verse of the first chapter of Genesis. In this realization John exclaimed, "Now are we the sons of God," and admonished that we love one another even as God has loved us. It was in the consciousness of this realization that Jesus proclaimed, "I and the Father are one." "I, of myself, do nothing; the Father within, he doeth the works." "He that hath seen me [the Divine Idea Man] hath seen the Father."

Christ, then, is the Perfect Idea of Man or thought in Divine Mind—God. Living in the way of Christ is bringing forth or demonstrating all the attributes contained in this idea, this Living Word of God. To be conscious of the Christ within is to understand God to be Life, everywhere present; Love, all enfolding; Wisdom, all knowing; Power, all creating; Truth, all revealing; Health, all harmonious; Strength; all powerful. This is knowing that God is All in All. It is not difficult for us to agree that God is Good. We could not enumerate the goodness of God; to attempt to do so would bring us to infinity itself, so innumerable are the blessings that come out of Good. It is enough to know that God's goodness is eternal, unchangeable, unlimited, everywhere present, like himself. God, being all good, could not create anything unlike himself, therefore this Christ Idea, this Divine Idea Man, is perfect, always has been perfect and always will be perfect. Jesus taught that the goal to be attained is perfection—to be perfect "even as the Father in heaven is perfect." To be perfect as the Father is perfect, is to think the thoughts of God, to image in mind the good only. "God is too pure to behold iniquity;" then I, the Christ self, do not think impure, unholy thoughts, neither do I have sinful, lustful desires, because they are no part of my real nature. To every suggestion of evil, I mentally declare, "You are not of God; there is no reality to you," and erase all argument to the contrary that might arise in consciousness, by affirming that God, the good, is everywhere present. Evil can gain no foothold if man refuses to nourish it with his thought. "Man has power on earth to forgive sins,"

and by my all powerful thoughts and words I now redeem and set free all the captive thoughts. Realizing that Christ is the true self keeps one from sinning, and so from reaping the effects of sin. Had man not misused his powers of creation and built up a false consciousness through his power of thought, he would not now be struggling to return to his Father's house, the Christ kingdom within. Man through his ignorance of the Truth that his inheritance is from God, lost consciousness of his sonship and wandered away in the paths of sense; but in reality, the Christ has been with him every step of the way, asleep in the boat, only waiting for the command, "Master, awake!" to bring him into paths of peace and harmony.

Man is continually seeking satisfaction of soul, whether he be seeking happiness, honors, riches, peace, health, love or knowledge. His thirst is for righteousness, or the right-use-ness of his inherent God-given powers. Power and dominion implanted in him in the beginning is ever seeking to express. Truth reveals that man's chief field of conquest is within himself. "Know thyself," has ever been the inspiration of all seekers of wisdom, for in knowing ourselves, the real Christ self, we come to know God. There can be no real success apart from God. There is no failure with God ever guiding, ever inspiring one to perfection.

The way that leads to satisfaction is the Way of Christ—regeneration. *Re*, meaning again, to generate again, or liberate in orderly, harmonious ways man's inherent qualities of Being. Every step of this way is identification with God, continually affirming oneness with that which is divine, being open and receptive only to divine ideas.

Jesus demonstrated his sonship, brought forth the Christ and his teachings are invaluable to all who would walk the Way of Christ. It is well at this point to understand the meaning of the word "Jesus," and in this way detach ourselves from the personality of the man who demonstrated the Christ. We know that Christ is the Perfect Idea of man in Divine Mind. Jesus is the expression of this idea; Jesus Christ is the perfect Idea man demonstrated

or brought into manifestation. Jesus became the "first fruits of them that slept" because he was the first to bring forth the Christ, the image of God in him, and prove his Divine nature in the breaking of every bondage, the overcoming of every limitation of the flesh. The beauty of it all, he chose to make this demonstration that we might know that we, too, are sons of God. All his teachings are based on Absolute Truth, being demonstrable always, because founded on an understanding of his oneness with God. The important point in demonstration is to understand the principles taught by Jesus, and to recognize the Divine self as the real man. The fruitage of this understanding and realization is the perfect union of spirit, soul and body, the bringing forth of the Christ man, the spiritual body. The idea of time does not enter into this demonstration, but it is dependent upon one's realization of the truths of Being. To put off this day of salvation is to delude ourselves; is to acknowledge that we are not quite ready to surrender the ways of the sense man to the supremacy of spirit.

Absolute understanding of Principle is the first step in demonstration. Faith is necessary, but is a quality inherent in man; it is stimulated to greater activity by understanding. It is not hard for me to believe (have faith) that I can solve a problem in mathematics, when I can see every step of the solution in the principle that it involves. The answer is certain because the principle is understood, and I approach with confidence the problem. Many wonderful healing works are being done in this day, but unless we understand the principle involved we are liable to find ourselves outside the kingdom. "Entering in at the straight gate," is to understand the laws of Being and their operation. This is to enter in by the "door." "He that entereth in by the door is the shepherd of the sheep;" that is, is the head of the flock, the master of all the thoughts, bringing them all into the fold of the Christ consciousness through purification and redemption. To lift up the thoughts, the false is forgiven, erased; the true is established in consciousness. Healing follows as a natural result of true thinking, thinking in har-

mony with the One Mind, and thus the intimate relation of forgiveness of sins, and the healing of diseases. This is the Christ way of complete redemption.

We have an example in the life of Jesus Christ of the abundant fruits of Spirit, when consciously cooperating with God. Jesus emphatically declared, "I am the Way, the Truth and the Life; no man cometh unto the Father, but by me," meaning that we find the Father only through the Christ, our divine self. We do not come to the Father unless we enter in at this "straight gate" and "narrow way," which leadeth unto life. He who expects to put on the whole armor should comply with the directions given by Jesus. He meant what he said and proved it by his works. He recognized no limit of thought, of word or works, and admonished that the works he did should be done by all who believed, and even greater works. "If ye know these things, happy are ye if ye do them."

Every lover of Truth who embodies in his own life an understanding of the principles of Truth as advocated and demonstrated by Jesus Christ, has become a law unto himself; a light that shineth more and more unto the perfect day. This is glorifying the Christ (Universal Principle of Truth) with the glory we had with God before the worlds were formed.

A LOVING WORD

Take time to speak a loving word
 Where loving words are seldom heard;
 And it will linger in the mind,
 And gather others of its kind,
 'Til loving words will echo where
 Erstwhile the heart was poor and bare;
 And somewhere on thy heavenward track
 Their music will come echoing back,
 And flood thy soul with melody,
 Such is Love's immortality.

—*Mrs. Anna C. Smythe.*

MARY MAGDALENE



HE shore of Galilee, a stretch of firm, white, sandy beach, and Jesus of Nazareth, with a chosen few are resting while he teaches them their lessons of Truth and Purity; the murmur of voices rising quickly to hoarse shouts as a woman speeds past them, turns, looks at Jesus, comes to a dead stop at his feet. "Master, Jesus of Nazareth, save me!" Straight, direct, challenging, this message leaped from the burning dark eyes of the Magdalene to the compassionate, discerning eyes of the Master. Around them rose the angry din of the cries of the pursuing mob, the murmur of the followers of Jesus at the interruption to the loved words of the Master.

"Away with her! What hath He to do with her, a harlot? Away with her! Death is her portion; is but the rightful ending to a life like hers. Away! this is hallowed ground. Knowest thou not the Master is too pure to be touched by the soiled hand of you, thou harlot, Mary of Magdalene?" The woman flinches at the taunts, the wrath of those few chosen ones who sought to push her from the Master's sight.

"The harlot, the harlot! Mary, the harlot! Stone her, kill her, cast her from our sight. The harlot, Mary of Magdalene! Stone her, stone her! Haste!" The cry grew loud and fierce as the anger of the leaders of the throng rose in the excitement of the chase, as dogs after their quarry.

"Jesus of Nazareth, be thou her judge. Thou who claimest thy sonship with the God of Israel, the Righteous One, now show forth the wisdom of God."

At the cry of the rabbis, the woman turns and stands quietly, no longer flinching nor cowering. Erect, with an almost queenly carriage of her once superb figure, she turns her back upon the murmuring crowd and faces her judge, with a gesture of self-abnegation—"Thou knowest, Lord."

In perfect silence, the Master stood and waited while the noisy crowd about pressed upon each other in their

eagerness to hear the word, "Death to the harlot!" "Let the Master judge!"

No word, only a perfect calm; those two figures stand, the one strong, fair, serene, wondrous in its sense of power and composure, while the other—Mary—at first defiant, tense in its hatred of all mankind that had proved so ignoble a thing, under the quiet understanding love in those dark eyes, lost its defiance, lost its sense of bitter injustice, and humbly, trustingly awaited the verdict of the righteous judge.

The murmurs ceased and the crowd stands back as the perfect stillness of the two figures penetrates their minds and hearts with a sense of a great moment, a great truth about to be made clear to man.

Jesus gazes at the bowed, quiet figure of the woman, at the stilled men about him, then off to the green hills back of them, the still blue of the lake, the deep blue of the summer sky. At a gesture the men stand back and wait with bated breath while the Master stoops and writes upon the firm, white sand—a Master Word. Over and over he traces the Word, nor looks again as one after another reading, turns and drops his stone and walks away, until of all the crowd, two were left, Jesus and Mary. The lesson had gone home.

The woman dully watched the moving hand as it traced words in the sand. Spent and worn, bitter and hardened, disappointed and despairing, she had been saved for the moment from a tragic death, only to be condemned to something worse perhaps; yet those eyes, that quiet figure that had held her, stopped her in her mad run from the pursuing men. She raised her eyes. There the Master stood alone, watching her. Where were the men? Both his followers and her pursuers had gone. There was the last now moving slowly, thoughtfully out of sight as if he had received a truth well nigh too great for him to comprehend, yet driven by it to a new and truer understanding of himself and all men.

The Master smiled, and in that smile a radiance shot through Mary that was pain, almost an agony of love and

forgiveness. The past, with its hard school of black disappointment and seeking, fell from her. As in a mirror she saw herself anew; the secret of the past was understood, and in the white radiance of that smile she knew the Truth of Life. She had sought without what she should find within, and looked to others when she should have looked within to find the perfect Life within her, in the soul, her own soul and her God.

Again she looked into the Master's face; such perfect understanding, such infinite strength of tenderness shone upon her. She was in reality as tall as he, yet he seemed to tower above her in majestic height and power. She felt through her whole being a sense of light that burned her as a flaming fire, that purged and cleansed her, soul and body. All sense of soil that long had held her bound to her old shameful past and kept her in the life of wantonness and waste, seemed burned from her. Clean, pure, radiant, free, her body seemed to ring in a great harmony of Life and Love.

Slowly she stood erect; her body, freed from the old wornout past, resurrected through the forgiving power of the Master—the Understanding One, the Master and his Father—filled out into gracious curves and lines of youthfulness; the worn, haggard, beautiful face changed to soft, fair lines and tones of purity and beauty; the once tragic eyes now shone with soft light of humbleness and peace and trust in love of God; the bitter mouth unbent into curves of sweetness, strength and purity.

Erect and free, forgiven, Mary saw the earth, green hills, the sea, blue sky, anew. The world again was hers as when she first had seen it in the days before the way of man, the lack of Truth and unforgiveness, had crushed out the beauty and the trust, the joy of life. Richer, fuller, with a deep tender insight into life and things of life, with new and clearer visioning, with a strong and deeper meaning and intent, Mary received her freedom into Life within herself, led of the Master.

Quietly she knelt, and sweetly, humbly gave her thanks

unto the wondrous Son of God as she received those wonder words of freedom and of Life from him, the Master: "Neither do I condemn thee; go and sin no more."

—DAVID.

THE VOICE OF SILENCE

We feel the heart of silence
Throb with a soundless word,
And by the inward ear alone
The Spirit's voice is heard.

The spoken word seems written
On air and wave and sod,
The bending walls of sapphire
Blaze with the tho't of God.

O blind ones! outward groping,
The idle quest forego,
Who listens to his inward voice
Alone of me shall know.

Climb not the holy mountains,
Their eagles know not me;
Seek not the blessed islands,
I dwell not in the sea.

The eye shall fail that searches
For me the hollow sky.
The far is even as the near,
The low is as the high.

A light, a guide, a warning,
A presence ever near,
Through the deep silence of the soul
I reach the inward ear.

—J. G. Whittier.

Put away all sarcasm from your speech. Never complain. Do not prophesy evil. Have a good word for everyone or else keep silent.—*Henry Ward Beecher.*

PRACTICING THE PRESENCE OF GOD



FRENCH cabinet minister had a clumsy, awkward valet who was continuously breaking articles, making mistakes, and doing things the wrong way. The minister treated his servant so kindly that the man became ashamed and dissatisfied with himself. "If I remain with this kind master, I will never reform," he said. So he decided to enter and join a community of Carmelite Friars.

They will teach me how to do things rightly, he thought, and I will do everything for the love of God. He was placed in the kitchen to wash up dishes, and help to prepare meals. He hated this work, but he said, "I will do this for the love of God." He did his work so well, that he was kept in the kitchen for years, and he became a happy, cheerful, kindly man, loved by everyone in the monastery. One of the brothers having met with an accident at the period of purchasing wine and provisions for the monastery, he was taken from the kitchen and sent into the country districts to buy the annual supply of wines and goods.

"But," he said; "I have no knowledge of the value or quality of wine; neither have I had any experience of buying provisions." The brother in charge told him to go and do his best and God would be with him. So he departed.

When he came to a village, he said to the people: "I want to buy wine and provisions, but I do not know anything about either the quality or value, so I am trusting to the presence of God to guide me, and I buy goods just for the love of him. Have you any wine to sell?"

When he returned to the monastery, the friars found they had better wine and provisions, and more of them than any previous year.

Every season after that this simple, awkward servant, who did everything for the love of God, was sent out to buy goods for the brothers.

This presence of God—a subtle substance so purely

delicate and responsive to our every thought—surrounds and immerses men's bodies, permeates them and fills every cell of their being. Our breathing takes in the life and love of God, and we are his absolutely, and in accord with his will—if we so wish. A man can test this presence by making every matter and detail of his life respond to its vibrations, and no discord or inharmonious fluctuation from the spiritual guidance of this presence can ever take place if man becomes plastic to the influence. The key thought, the recipe, the solution of this problem of life is solely to be found in doing things for the love of God. Man's life consists in doing, and life is an expression of his thoughts. A multitude of fine thoughts are of little value unless they stimulate action. The acknowledgment of the presence of God in man means that God is all powerful to use the thoughts and acts of man and produce the most wonderful results. God is the power, the wisdom, the might. Man is the instrument through whom he works. The attitude is that of a child towards its father or mother, when, after having told the parent of the circumstance, the difficulty, the desire, leaves the problem to be solved, entirely in their hands, quite sure that the result will be absolutely and mathematically correct to the given conditions.

Five hundred yards away a church bell is ringing. You can see it swinging, but a strong wind is carrying the sound away from you, and you cannot hear it. Let the wind change towards you and the sound is distinctly heard. Although you cannot see this medium of sound, you know it is there because you have tested it by experience. If you were born deaf and were told of this phenomenon by a friend who could hear, you would either accept his experience as a fact or disbelieve it. Else you could test it for yourself by noticing the vibrations when close to the bell in action and the non-vibratory influence when the bell ceased to move.

This medium, the presence of God, comes to and is practiced by a multitude of men and women in every detail of their lives, and they find this presence never fails to guide

and direct them, never fails to promote their welfare, and causes the greatest joy and harmony in their lives. There is no personal advantage or desire to deceive by men and women who make this statement to those who do not recognize the presence of God. They desire to make known this medium of attaining health, prosperity, freedom from care, worry and fear, because it is a real, permanent and everlasting presence to those who will practice it. Give the presence a test in your life for one month, or one week, honestly, fearlessly, and be true to yourself. Say every morning: "I will do everything this day for the love of God. I believe his presence will guide me in every detail of this day." The medium, this Substance is there, all about you. You cannot see it, hear it, smell it or taste it, yet you can know it. It permeates every part of your being; you need only to recognize it, and bring every thought and act subject to its influence. Then simply know this truth and you are free. There is nothing higher than truth, and God alone can help you to know he is the truth, the life, the all.

Jesus came, lived, and taught men the way. He did not come to give men religion—he never mentioned the word—but he came to enlist men to definite, practical good. Jesus' way of making men is for men to make themselves by the recognition of the presence of God and practicing it. Men and women are to do greater things than Jesus did, and God is working every moment to urge men to attain the power he is willing to give them. God is never idle. No one can do a wrong or a mean act without knowing this urge from God that he is present. It is because you are Spirit that your being responds to this infinite presence. No man can avoid the loathing and contempt that arises within himself when he has acted contrary to this loving God. The still, small voice pricks and warns him of the departure from the real, true, noble man that he might be. The noble man is God's expression of life, such as man can be, and nothing else can produce this ideal but the recognition and practice of the presence of God.—G. C.

WORK OF THE IMAGINATION IN THE SUBCONSCIOUS

CHARLES FILLMORE



AN is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner meaning of the name as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases*. It represents that state of consciousness in which we increase along all lines in character; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Joseph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the *imagination*.

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream he does not take it in its literal sense at all. Joseph has divine understanding; he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

The history of Joseph in Egypt is an allegorical representation of the work of the imagination in the subconscious.

The Hebrew meaning of Pharaoh is *the whole house*. He is ruler in Egypt, which means obscurity. Thus we understand that this one to whom the Joseph state comes is not yet open to it, but receptive. When the Lord shows Pharaoh coming events in his dreams, he seeks to know the true interpretation, and when he is convinced of it he makes that new state of consciousness ruler next to him over his whole kingdom.

Egypt has a specific significance in the body-consciousness, and refers to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. There is a great increase of vitality. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make storage batteries of the "cities," or ganglion centers, throughout the consciousness. Pharaoh called Joseph's name "Zaphenath-paneah," which means *governor of the district of the place of life*, which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

Joseph in Egypt represents our highest perception of Truth dealing with the realm of forms, and bringing it into a more orderly state. In Genesis, verses 50 to 52 in chapter 41, it is stated that Joseph had two sons, Manasseh and Ephraim.

"And Joseph called the first born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house."

"And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction."

It is very plain that Manasseh means the thought of forgetfulness, or denial, and Ephraim means the thought of adding to, or affirmation. We also perceive that these two sons represent the *understanding* and the *will*. The very first step a beginner in this truth takes is to set up a new and better state of consciousness, based upon the *absolute*. We forget or deny the not good, and bring into vivid remembrance the very good by affirming it to be the real.

These two sons of Joseph, the *understanding* and the *will*, are to be especially active in the one who would overcome and master the sensations of the body. Potiphar's wife represents the sense-consciousness that tempts us to meet its desires, and when we deny her, has us put into jail. This means that when a certain habit in the sense-consciousness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good which we feel. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation is a symbolical representation of the manner in which we make connection with the obscured vitality in the organism, and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is hidden some of the most interesting processes of regeneration. This realm within the organism is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have correctly named the *solar plexus*. They tell us that this is the brain of the body, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is but the organ through which a ruling thought acts, and that is Pharaoh, he of the *hard heart*, who "would not let my people go." But we should not forget that it is down in Egypt that we find the

"corn" or substance that is required to sustain the man.

Many workers in this new statement of old Truth think it is not necessary to go into this obscure kingdom within. They are not willing that Joseph shall spend a part of his time down in Egypt making ready the storehouses, and filling them with the vitality that will be needed when the outer man has exhausted his resources. These will find that they cannot have that joyous reunion of mind and body with all its brothers, or faculties, unless they are willing to let the higher thought go *consciously* down into Egypt, and rule there second to King Pharaoh himself.

In these Scripture allegories the various individuals represent the different phases of character which one man expresses in his spiritual unfoldment. Jacob and Esau represent the mental and animal consciousness within each of us. Esau, the hairy man, is the animal which comes first into expression. Most of the human family let this rule in consciousness, but in Jacob is illustrated one who is on the straight road to Christhood, and his mind dominates his body; thus he is called Jacob, the supplanter. His mind is poised Godward, and he quickens the subjective consciousness until it reflects divine images; then he "walks and talks with God in the visions of the night."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the senses, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

Each of these personalities is gradually being replaced by a higher one in the minds of those who are in the narrow way. When a great change takes place, and an old state

of consciousness loses its hold, we read that Joseph died or Jesus gave up the ghost. This does not mean that there has been a loss or that anything has gone away, but that that which seemed in the beginning, and in its development, a higher state of consciousness has become the normal state. Joseph, as a separate individuality, died in Egypt, but he lived in the children of Manasseh and Ephraim "unto the third generation." This means that the Joseph characteristics gradually became part of the body-consciousness.

The "children of Israel" are the thoughts of reality or the true ideas about Being which have to be brought out in every department of man's consciousness. These true thoughts are brought down from the land of Canaan, or higher thought centers, and for a season submerged into the fleshy realm that they may give spiritual light to the egos in the darkness of flesh consciousness.

Joseph apparently died in Egypt, but he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This means that the affirmation or "oath" of the Truth opens the way for Divine thoughts, no matter how dark the mind may seem, and the "bones" or substance of the Joseph state are to remain, and be carried on and up to future demonstrations.

The order of creation is from the formless to the formed, from the invisible to the visible. This goes perpetually on, and there is never a beginning or an ending to the process. The ideal is continually pouring itself into its creation, and lifting it higher and yet higher. The ideal is the All-Possibility, and its child must be raised out of every limitation and become conscious of its limitless being.

Yet all things are accomplished according to law. Even that which we call God is compelled to conform to a standard universal in every action. "God cannot make a two-year-old calf in a minute," once said a country boy, and he aptly illustrated the compelling law in the realm of effects. Man is Spirit, absolute and unconditioned, but man *forms* an Adam, into whom he breathes the breath of life, and this is the Son of man, an expression of the Divine Idea. This

Adam is all of that which we term soul, intellect and body. We are continually at work with this Adam, breathing into his nostrils the breath of life; which is, inspiring him with the *idea* of life in all its unlimited fullness. This Adam is lifted up through infusing into him and through him these sublime ideas, and in no other way.

Joseph is a sublime idea of Truth. He has come down into the Egyptian darkness of sense-consciousness, and under the law will finally raise it up and out. In the process Joseph seems to die, but his "bones" remain. The substance of Truth is an abiding presence, though its form may seem lost to sight.

How often we hear people say that they do not now seem to realize the uplifting that came to them when they first entered into the understanding of Truth. Then they were so enthusiastic that they could think and talk of nothing else. They say they even demonstrated for themselves and others easier than they do now. They think that they have somehow lost the Truth, because mortality seems so real to them. The reason of this is that Truth, as a thing apart, a personality named Joseph, has disappeared, but he lives in his progeny in the land of Egypt, and they are oppressed by the Egyptians. We might say that the ideas which made up the statements of Truth which you received have percolated throughout your mentality. But the sense-consciousness is ruling in you, and these "children of Israel" are oppressed. Instead of siding with the Spirit in every thought, you side with the mortal, and you build up a ruling state of thought which remembers not the inspiring Truth. "Now there arose a new king over Egypt, which knew not Joseph."

But Truth cannot be destroyed, nor can true words and true thoughts ever be effaced when once they have willingly been let into the mind. The children of Israel multiplied in the land of Egypt in spite of the oppression, and their power became a great source of concern to the Egyptians, though they used them to build in "brick and mortar" (material ways).

Thus true ideas do build us up regardless of how much

we ignore and oppress them. The sense-consciousness may submerge the substance of Truth for a time, but it will eventually come forth and be carried up to Canaan, as were Joseph's bones.

The children of Israel had become a mighty host in the land of Pharaoh. This interpreted from a metaphysical standpoint means that thoughts and impulses of a spiritual nature are thronging our mentality and urging us to a life upon a higher plane. These thoughts are the offspring of the Joseph state of consciousness, although at this time in bondage to the sense-man. The power of the Spirit is a mighty force, and increaseth in power until Pharaoh (the ruling state of consciousness) begins to fear for its supremacy, and seeks by all means at its command to hinder the spiritual growth which threatens to dominate.

At this point the intuitional faculty, typified by the woman, comes to the rescue and draws out from the multitude of thoughts (the river) one of great power who became the law-giver, and is the means by which the Spirit is freed from all bonds, and the spiritual man enters upon a new and higher place of unfoldment.

Thus Moses is symbolical of another and higher round of the ladder which reaches from the earth to heaven.

Moses was nursed by a woman of his own people, and so was imbued from the cradle with the idea that he was to deliver his kinfolk from the land of Egypt. When the conceptions of Truth are many and strong, it naturally follows that the strongest idea among them should be the leading, dominant thought, and being nourished by love, and fostered by the intuition, quickly develops from the babe into the strong deliverer who brings the freedom from old conditions, so much desired by the real man.

Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—*Emerson*.

FAITH AND WORKS

MABEL HUNTLEY



THE extract from a correspondent to you, and your answer on page 430 of May UNITY has been of very great help and interest to me. I can quite well understand the seeming conflict of statements which puzzled the writer. The trouble with us all is that in the beginning when we start out to trust God as all there is, especially our supply, that we want to leave all to him. This is quite right, but we forget one very important rule in our principle, that we are God made manifest and that it is through us he expresses himself, and if we hold back and are not ready to do what he wishes, we stop the channel of his good, not only to ourselves but to others. Most of us have used this law without the least difficulty, but quite unconsciously, before coming into Truth. We were quite ready to do our part in any undertaking. In the readjustment which takes place between our old ideas of Truth and the new there does seem to be a greater tendency on our part to leave all to God than to do all, as we did formerly.

Just a few days before reading your article I had a demonstration which fully bears out the example you give in explanation. Circumstances arrived which made it imperative for me to find a means of livelihood. There seemed no moment to be lost. My first thought was, after reviewing my situation, "I refuse to worry. I need all my strength for constructive thinking." Then as I grew still there came to me the explanation I had once read in UNITY of Jesus catching the fish to pay the tribute money with, and the spiritual interpretation of the parable as meaning, "Catch an idea and act upon it and therefrom you will get your supply, or gold piece." I prayed, "God, give me an idea;" for I had not a sign of one myself, and almost instantaneously there flashed into my mind, "Why don't you write to a Mrs. — and explain your circumstances to her? She will help you." I had met this lady only once, months before,

and had never dreamed of appealing to her, but at once I got up to write. Then I remembered that I did not know where she lived. However, I said, "I shall take the first step and trust for guidance." Just as I was finishing my letter a knock came and a friend called who knew the address, so that I blessed and gave thanks, knowing the channel was open. The next day I called in answer to Mrs. — request and the first words she said were, "Your letter was a direct answer to prayer. You are just the person I have been looking for, and had almost given up in despair of finding, to fill a position in my family." Naturally what she had to offer me just filled every desire I have for the moment. Had I sat still the will of God would not have been done, and the beautiful demonstration of his providing love would not have been so clearly revealed to Mrs. — and myself as it has been, so great was the need of each of us in this instance.

I often think of what you once wrote me in regard to the question of supply: "Do that thing which is at hand to be done, to the best of your ability, and leave the rest to God." At that time I did not and could not understand this, but since it has all become so clear to me and the law back of it. Now I understand that we should not arrange the day to meet the "lack" but the "supply," and leave the fulfilling to God. Some weeks back I was left with just ten cents in my purse. I was not worrying, however, and walking along the street I met a friend, who said, "I am delighted to see you because I shall be down in your neighborhood tomorrow and I am going to invite myself to dinner with you." For one moment I thought of the ten cents, which was all I had, and its purchasing power. I knew of no possible way I could become the possessor of more money. However, gripping myself in time before worry over the lack could touch me, as in former times it did, I replied, "Come by all means. I shall be delighted to have you." On reaching home that evening I had spent even my ten cents for supper. I sat down and said, "Father, this is your dwellingplace. You are welcome to invite whom you

like here to dine. I will do my part to make all as harmonious as is in my power," and then I dismissed the matter and went about my duties. The next day, likewise, I put my house in order and arranged for having a guest. Quite unexpectedly I was invited to lunch with a friend and accepted. On returning home I met my guest-to-be for the evening already there. Her first words were, "I am sorry, but have come to ask you to excuse me this evening. All my plans have been changed and I cannot dine with you." To make the demonstration complete, from two different sources which I had never in my life dreamed of, I received money for work I had once helped with. This came just a few minutes after my friend had left me. How wonderfully God does "the rest" when we live our faith. He forgets no part. Everything works in perfectly, harmoniously. I really do not know how to find words to express my thanks for all the help you have given me.

ADHERENCE TO TRUTH, AND ITS PRACTICE

CLARA S. CARTER

The oft-repeated question arising in the thoughts of us all is, "Is it possible always to rise superior to our environments, the surrounding conditions and circumstances?" We all recognize *that* we are; but do we all know *what* we are? This lesson is to be learned only by holding fast to reality with persistency. Let us remember faithfully that our environments, conditions and circumstances are effects, or results, and not cause; while we are cause—not effect. Effect cannot environ, condition nor limit cause; nor is it ever otherwise. Let it be written large; we are always superior to our manifestation, as cause is superior to effect, God to Nature, or the Creator to the created.

If you find that through force of habit, so-called, you are thinking and reasoning in favor of the belief in sin, sickness and death, envy, jealousy, hate, etc., do not feel discouraged, but deny or rub out that line of thought, by

thinking, speaking and manifesting (showing forth) their opposite. Train yourself thus and you will, by persistent practice—yes, even though you may not *feel* the force of your thinking—surely conquer. Do not feel discouraged though you have tried a thousand times to practice Truth, to live the life of the Spirit, and have seemed to have failed. *All effort is success in motion.*

If old habits of thought return, keep in remembrance, through renewed effort, what manner of person you really are; what manner of Spirit you are. If your habit has been to say ill of others, to murmur at others, or complain of or pity self, change the idea and say, "My soul did not hear it or speak it," and refuse to admit its use. If we give willing place in our thought to the prejudicial word spoken by another, we have sown discord and it will bear its fruit in us. No ill can befall one who sees no ill. When will we learn that each and every claim, or recognition, of that which is the opposite of Truth, is a denial of its presence? Do not forget that *affirmation brings realization*, and that you are superior to time, place and circumstances.

A DAILY WORD

Monday—All violence, anger and impatience are at an end. The Spirit of Truth is love and peace and purity.

Tuesday—Concealment and deception are at an end. The Spirit is candor and transparent truth.

Wednesday—Selfishness has ceased to be. All mine are thine, and thine are mine.

Thursday—Lust has passed away. Pure love reigns.

Friday—Evil is powerless in the presence of this all-pervading Spirit of Good.

Saturday—Now is the fulfillment of all prophecy of the reign of Good in the minds and lives of men.

Sunday—It is finished, in the name of our Lord Jesus Christ.

Kindness—a language which the dumb can speak and the deaf can understand.—*Bovee.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

AGREE WITH THINE ADVERSARY QUICKLY

An adversary is an accuser; that which contends for mastery. It is that which is adverse to good, in that good is the basic principle upon which the universe is founded.

The Christ reveals to man that God is good, therefore God is supreme in man and the universe. There is really no foundation for a belief in evil. When one understands that evil is only a seeming power, and is man-made, he can readily see that man can unmake it; that is, reduce it to nothingness through refusing to nourish it with his thought forces. One either agrees or opposes the innumerable propositions that present themselves to the mind. To oppose evil would be to recognize its reality. One should not fight evil any more than he would engage in a combat with his own shadow.

Jesus Christ instructed us to agree with this adversary quickly, "while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison," and be unable to escape until you have paid the last farthing.

If we do not agree with the adversary quickly, realize its nonexistence as a reality, we continue in bondage to our false thinking and are delivered to the officer (hard experience) and kept in the prison of our own making until we have completely erased all false thoughts and established the true. So in the ultimate it is always Truth that frees us, if we are "free indeed."

One's accuser is not necessarily an enemy. It may be our best friend who has called attention to a sense of impurity, a spirit of selfishness, or some false trait of character. If we ponder every accusation in the heart, we may be surprised to find its cause concealed within us. If we are earnestly desiring to overcome evil with good, our accuser has really done us a good turn in making it possible for us to bring to light the unredeemed thought.

According to the standards of the world, it is still considered wise to mete good with good, and evil with evil,

but the law of love is the way of nonresistance which metes good for good and good for evil. It preserves the supremacy of the good always. The law, "An eye for an eye and a tooth for a tooth," comes out of the Mosaic dispensation, and similar laws may be found in the statute books of today. The premise of this law is false and all its fruits partake of its false nature. Evil is punished with evil, and the false seed is ever bringing forth "after its kind" in exact conformity to creative principles. This explains why the average criminal grows worse instead of better under punishment.

Jesus ushered in the Christ dispensation which annulled the laws of Moses, and gave in their stead a mode of action based solely upon love. He admonished, "Resist not evil." "Love your enemies; do good to them that hate you, and pray for them which despitefully use you and persecute you." Had it been impossible to fulfill this law, it would not have been given. If Jesus Christ had thought it right to use the sword for defense, he would not have rebuked Peter when he cut off the ear of the high priest's servant. He laid down a universal law when he said, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." All power was at the command of this kingly man and he could have summoned "twelve legions of angels" as protectors, had he wanted to utilize any other protection except that contained in his understanding of love. He came not to "destroy but to fulfill." He was looking to the fulfillment of the law of love.

Power flows along the lines of least resistance. Jesus understood this principle perfectly and opened himself to the inflow from God by declaring the nothingness, the emptiness of himself. "I can do nothing of myself." God is the fullness; man is the emptiness. The emptiness is established through giving—letting go: being an open channel through which the fullness can express. It was this lesson Jesus sought to teach the rich young ruler when he said, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow me."

The rich young ruler had inquired of Jesus what he should do to inherit eternal life. If he would be perfect, be open and receptive to divine ideas, the inflow from God, he must first empty himself—"give to the poor," the already empty, that the law of emptiness and fullness, giving and receiving, be perfectly adjusted. He was instructed by Jesus to change his center of activity from the mortal self to the Christ self. "Come, and follow me," and "thou shalt have treasure in heaven." Empty yourself of the perishable, changing riches of the world, that you may be ready to receive the divine fullness which is sure to follow, when you "seek first the kingdom of God and its riches." That which is already full cannot contain any more.

We are now discovering that this emptiness, this void, is the great attracting force, as great in the power of attraction, as is the positive in expulsive power. In this understanding we can see how the "meek shall inherit the earth;" how "the least shall become the greatest;" how "the hungry are filled;" and how "the poor are blessed." The emptiness is always filled, not because of sentiment or personal desire, but because of an infallible law founded on the attracting force always operative between the negative and positive poles of Being.

Love is the great transmuting force of the universe, and before it all that is unlike good disappears as ice melts when pierced by the rays of the shining sun. Our adversaries are reduced to nothingness by turning on this brilliant light. This is overcoming evil with good, and fulfilling the law of love.

POINTS TO BE CONSIDERED BY OVER-COMERS

If you are given to worry and anxiety, think about the fearless confidence and trust of the Spirit. This will at once relieve your mind of the thoughts that have stirred you, and the power of the Spirit will begin its work straightening out your affairs. If you are overwhelmed with material work, and the call of the outer world, stop, and concentrate in the

I Am, and say, "I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in Divine Mind. Divine Mind now sets my thoughts and all my affairs in Divine Order, and I rest in the confidence and peace of the kingdom within."

* * * * *

You may have a well body, but you must begin to build it with your word. Instead of laying up weak and sick words in your body, begin now to speak the word of strength and health—and keep it up. Do not look at what has been. Lot's wife tried that, and she never got beyond the past. Clear out of your mind all this rubbish about diseases, and you will find that none of them has lodgment in your body. The thought makes the body and determines the condition it lives in. Thoughts of health are living, eternal things, and they work with their irresistible power of almightiness to tone up the organism to their own high key of harmony and capability.

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There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be, that which we would draw unto us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. Faithfully and persistently deny the appearance of that which seems to be inharmonious, and silently and faithfully affirm the omnipresent peace, love and harmony that you would see made manifest. That which we hold in consciousness will be made manifest unto us, therefore, we should not hold in consciousness anything that we would not see made manifest.

* * * * *

There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity to the new order of things. If you will leave meat and all animal products out of your food, you will see a change for the better. But above all, hold your thought of mastery

and do not be controlled by appetite. Do not fear to eat. Eat with thanksgiving and bless your food.

* * * *

If you are looking to mental science alone for help you are certain to be disappointed, for "there is no other name given under heaven amongst men whereby we must be saved" than the name of Jesus Christ. His teaching is something deeper and farther reaching than mere mental science. It is not something that works things out for us in the personal, but is a power that transforms the whole man.

Here is what the late Judge Troward said on this subject: "I have studied the subject (Mental Science) now for several years, and have a general acquaintance with the leading features of most of the systems which unfortunately occupy attention in many circles at the present time (such as Theosophy, the Tarot, the Kahala and the like) and I have no hesitation in saying that to the best of my judgment all sorts and descriptions of so-called occult study are in direct opposition to the real Life-giving Truth."

"We hear a great deal in these days about 'Initiation,' but, believe me, the more you try to become a so-called 'Initiate,' the further you will put yourself from *Living Life*. I speak after many years of careful study and consideration when I say that the Bible and its Revelation of Christ is the one thing really worth studying, and that it is a subject large enough in all conscience, embracing as it does our outward life of everyday concerns, and also the inner springs of our life and all that we can in general terms conceive of life."

Just in proportion as one yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the Universal, the Christ, must take its place.

* * * *

Be still and witness the salvation of the Lord. You doubtless fully know that this stillness in the place of the Most High is not mental torpor, but a quiet intensity that neither affirms nor denies in words, but holds itself in an

equipoise of spiritual security. You have done your part when your true word has gone forth. Now rest at the center, and say, "It is well; thy work is sure; I am satisfied." Do not argue with anyone, nor discuss the matters which you have submitted to the Spirit; simply say, "All is well; it is finished."

* * * * *

Every man who accomplishes things, sees first in his mind what he wishes to work out. He puts away all doubt. It makes no difference how small or how large the thing you are doing may be, if you have an unlimited confidence in your ability to do that thing, you will do it. Nothing can in any way impede or defeat you. Faith is the highest expression of believing or confidence. It is that something in man which says, "I believe in the possibilities of things that I cannot see." I believe in the possibility of the Divine Mind doing in this age, right now, everything that was ever accomplished in any age. Believing in that and holding to it, putting out all doubts, and whatever suggests failure, the thoughts of faith begin to accumulate Substance, and fulfillment follows.

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In order to realize Truth and to demonstrate it, you must live it. If anyone appears careless, simply deny it and affirm order and harmony. Allow nothing in the external to disturb your poise and dominion. That is the way of love. When you refuse to see negative things, they will disappear, and you will be surprised to see how you will change. Your mind, body and affairs are the expression of your thoughts, so if you are not happy, change your mental habits. This may not seem practical to you at first, but if you will faithfully practice the golden rule, and send only thoughts of love to everyone, you will witness the practical side. You can cultivate the habit of seeing the good, the true, the bright side of every topic of conversation, and when with your friends, you can bring these out, thus keeping yourself positive and poised, and at the same time sowing the seed of Truth in the minds of others.

The "leading of the Spirit" is not something mysterious. When you open your mind to the Wisdom of God in the Silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ is made unto us Wisdom," and the more you affirm that Christ is your wisdom, the more you will realize the order and harmony that results from the directing power of Divine Wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas. The All-Seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life.

* * * * *

Jesus showed by his life and teachings that it is the will of God for men to be well. A clear understanding of this is necessary to demonstrate health. Where there is a belief that God wills sickness and suffering, his love and power are closed out of consciousness. Spiritual healing depends upon faith, and there cannot be faith while the mind is holding thoughts directly opposed to the possibility of healing. It is therefore very necessary to dwell much on the love and power of God, that a steady, unwavering faith may be established.

ANSWERS TO QUESTIONS

How is the subconscious realm of mind redeemed?

The subconscious realm of mind is that realm which contains all past thinking. First, we think consciously and these thoughts become subconscious, carrying on their work of building up or tearing down, according to the character of the thought. The subconscious cannot take the initiative, but depends on the conscious mind for direction. When one is quickened of the Spirit, true thoughts are set into operation and the subconscious states of error are broken up and dissolved. In daily silence and communion with God, thoughts of the subconscious come into the conscious realm of mind to be forgiven and redeemed. Flesh heridity is denied and

inheritance from God affirmed, which enables man to consciously draw divine ideas from the One Mind. These ideas are established in consciousness and the whole mentality is at-one with Christ, the Divine Man Idea.

What is the meaning of "To him who hath been given much, much is required of him"?

All wisdom is implanted in us by Divine Intelligence, which is another name for God. In the degree that we awaken to the consciousness of our inherent wisdom, in that degree we are responsible to the Father and are required to render unto him the fruitage of our wisdom. Each one of us unfolds according to understanding and realization. Whether our understanding be little or great, we must measure up or demonstrate that which has been given us. If much, "much is required" of us.

What do we mean when we speak of the "unreality of matter"? How does this differ from the general understanding of the term?

By "unreality of matter" we mean that there is no absence anywhere of Life and intelligence; since God is Omnipresent, there is no room for anything unlike God.

The general understanding of the term "unreality of matter," is that it is not real, since that which is real is eternal. This would imply that matter is; that it does exist, and is something to be ignored. Matter is man's limited concept of substance. When man is quickened of the Spirit he knows Spirit to be all, in all, and gives all substance of thought to the reality. Darkness of ignorance is swallowed up in the light of wisdom, and the idea of "matter" is lost along with other delusions of sense.

What is the meaning of taking the "name of God in vain"?

God's name is perfection—hallowed. Hallowed means holy; whole. God is everywhere present. When we think of God's presence being anything beside that which is

perfect and whole, we take in vain his name, "and God will not hold him guiltless that taketh his name in vain." As long as man believes God to be the author of suffering, or that it is God's will that he be sick or afflicted, or the many false assumptions of the character of God, he must reap the penalty of his false thinking. God will not "hold man guiltless" until he has lifted himself to a consciousness of good, for God has no cognizance of anything unlike himself.

Give the spiritual significance of the following words: Reality, forgiveness, righteousness.

By "reality" is meant that which is abiding, eternal and unchangeable. The same "yesterday, today and forever;" having its foundation in creative principle. The principle of mathematics and music are reality, because not subject to change; they contain within themselves perfect harmony. A wrong application of their principles may produce discord, but the principle itself is not disturbed. God is the one harmonious principle underlying all being, and the one reality out of which all that is eternal comes.

Forgiveness is a process of giving for the false, the true; erasing sin and error from the mind and body. It is closely related to repentance. Repentance is a change of mind; turning from a belief in sin to a belief in God and righteousness. Sin is forgiven when one ceases to sin, and true forgiveness is only established through renewing the mind and body with thoughts and words of truth.

Righteousness is a state of harmony established in consciousness through the right use of God-given attributes of being, and leads to eternal life. Truth working in consciousness brings forth the perfect salvation of the whole man, spirit, soul and body, and righteousness (right relation) is expressed in all his affairs.

What does the "Body of Christ" signify?

The "Body of Christ" has a three-fold significance. First, its application to the body of Jesus Christ. Jesus in

Matt. 26:26 likened the bread he had blessed unto his body and the wine unto his blood. Out of this incident came the symbolic rite of the Lord's Supper. All symbols are useful to the extent that they point man to the realities for which they stand. When this reality is discerned the symbols are understood. Jesus was continually dwelling in the consciousness of being the very *substance* and *life* of God. "He who hath seen me hath seen the Father." Through the conscious realization of his oneness with God, his body had become a "body of life"—spiritual substance; his blood, the life of God. This is the body and blood he gave as a "ransom for many;" the understanding that the Christ body comes not by the grave, but through daily realizations of the omnipresence of substance and life and our union with it.

Second, the "Body of Christ" refers to man's spiritual body. "Let Christ be formed in you." When we appropriate words of truth, "eat them," so to speak, we partake of the substance and life of Spirit and are building the Christ body. This is partaking of the body and blood of Jesus Christ, the true sacrament which vitalizes the body through renewing the mind. Every student of Truth is building the "Christ body" when he constantly abides in the Christ mind through daily meditating upon words of truth.

Third, the "Body of Christ" applies to that universal body of people who find a perfect unity in spirit, free from all limitations and authority of creed. This body is free from the bondage of the letter and subject only to the Spirit of Truth. Christ is the head of this body, and its members are joined through a recognition of this universal spirit. This "Body of Christ" is sometimes referred to as the "Church of Christ." This latter term is more commonly misunderstood in that many sects call themselves the Church of Christ, each believing they are the chosen of God. God is not partial and does not choose. Man exercises that privilege and if he chooses to conform himself to the "law of the Spirit of life in Christ Jesus," he becomes a member of the Church of Christ and is recognized by the Father.

There is unity only in Spirit, and "God is Spirit." All personal opinions upon which creeds are established disappear before the spiritual understanding that the only real unity is the Body of Christ, his church. All who measure up to the Christ standard, forsaking everything pertaining to the personal, limited self, bringing forth the unlimited fruits of the Spirit, are members of the one body, and that the "Body of Christ." Through this body is to come "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

"THY SPEECH BEWRAYETH THEE"

(Matthew 26:73)

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathed should bless.

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee."

—*Thomas R. Robinson, in S. S. Times.*

It is "life in this world" that is to be hated. For life in this world implies conformity to this world. It may not mean pursuing worldly pleasures, or mixing with worldly sets; but a subtler thing than that—a silent deference to worldly opinion; an almost unconscious lowering of religious tone to the level of the worldly-religious world around; a subdued resistance to the soul's delicate promptings to greater consecration, out of deference to "breadth" or fear of ridicule. These, and such things, are what Christ tells us we must hate. For these things are of the very essence of worldliness. "If any man love the world," even in this sense, "the love of the Father is not in him."—*Drummond.*

SUNDAY LESSONS

SUNDAY, AUGUST 20

THE USE OF THE SABBATH.—Mark 2:23-28; 3:1-6.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man and not man for the sabbath:

28. So that the Son of man is lord even of the sabbath.

1. And he entered again into the synagogue; and there was a man there who had his hand withered.

2. And they watched him, whether he would heal him on the sabbath day: that they might accuse him.

3. And he saith unto the man that had his hand withered, Stand forth.

4. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

6. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

SILENT PRAYER: *When I rest in the consciousness of Thy omnipresence I am observing the sabbath day.*

The observance of every seventh day as a day of rest, or Sabbath, has its source deep in the constitution of things. Among nearly all peoples similar rest-days have been instituted, and history proves that Moses was not the originator of the system. The observance of a weekly rest-day is now

very widely held to prove a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among Jews, Christians, Mohammedans, and some of the so-called pagan nations, amply supports this view. It has been found by experience that one day in seven is the right proportion. During the French Revolution, when the *decade* was substituted for the *week*, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babylonian civilization, as recently discovered cuneiform tablets record the observance of a seventh day of holy rest.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it." This quotation from Genesis presents in concise words a law that pervades the universe. The rock-ribbed earth beneath our feet bears record of six great creative periods, with a seventh in process. Seven movements of the creative law are found at the foundation of the world about us. The seven colors of the spectrum, the seven notes of music, the seven senses of man (two not yet universally used), all point to these degrees, or days, of action and rest.

When man in his wisdom unites his thought with Divine Mind, as did Jesus, he has power to use the same creative law that God uses in bringing forth the universe. The seven elements of the body are found everywhere, and through understanding that they are not fixed, material things, but forms of thoughts, man gains entrance to a realm where he can speak words that will arrest the attention of those elements, and they will obey him according to his power. When you have gained the power to still the stormy, undisciplined thoughts in your own mind, you can speak to the winds and they will obey you. When you have arrested the scorching currents of anger that burn up your body-cells, you can stop the fire in a burning building. When you have ceased to drop into the weak, watery mental states called discouragement, despondency and fear, you

can command the waves and walk upon the waters, as did Jesus.

But before man can rise into his natural dominion he must understand and realize that God's whole plan of creation is to bring forth the *perfect man*. This means that man is the supreme thing in creation and that all laws are for his convenience. The universal tendency of great men to manifest this inherent excellency proves that it is natural. Most of them miss the mark by seeking to dominate other men and nations before they have mastered themselves.

When men set up a law and make its observance burdensome, they are slaves of their own creations. The Jews had become burdened with the observance of the letter of the Sabbath commandment, and had a multitude of ridiculous prohibitions and external formalities, from which Jesus sought to rescue them by his example of bold freedom and disregard of man-made laws.

The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in a pulpit, healing the sick, or in any way saving men from ignorance and its results. Luther said, "Keep it holy for its use's sake both to body and soul. But if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

SUNDAY, AUGUST 27

CONSCIOUS RECOGNITION OF SUBCONSCIOUS FACULTIES.—Mark 3:7-19; Matt. 5:13-16.

7. And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa.

8. And from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

9. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:

10. For he had healed many: insomuch that as many as had plagues pressed upon him that they might touch him.

11. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he charged them much that they should not make him known.

13. And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.

14. And he appointed twelve, that they might be with him, and that he might send them forth to preach,

15. And to have authority to cast out demons:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus, and Thaddæus and Simon the Cananæan,

19. And Judas Iscariot, who also betrayed him.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

SILENT PRAYER: *All the thoughts of mind and body are now made obedient to Thy law.*

The disciples of Jesus represent, in mind analysis, the faculties. After one has been illuminated by Truth the desire is to express it; to go forth in its ministry. This does not necessarily imply that all secular employment should be abandoned, but that the mind should make the dissemination of Truth the most important object of life. The various faculties of the mind have been occupied almost wholly in secular ways, now they are to be turned to spiritual ways.

Most of the disciples of Jesus are represented as fishermen, which implies the striving to catch living ideas (fish) in the waters (thoughts) of this mortal world. The *I Am*, Jesus, now sees the futility of this struggle with temporal things and sets his energies at work upon things eternal. The scattered faculties are drawn together and brought to a recognition of the Master, *I Am*.

The mind in its unregenerate state is without discipline. It follows the law of least resistance and a great spiritual energy frequently finds outlet through some human weakness, and those who should be giants are pigmies in the world. But all this is changed when Truth is revealed to *I Am*. Man comes forth from the wilderness of mortality and takes up the work of life with understanding.

Material things are temporary; spiritual things are eternal. When the mind of man is focused on materiality, its objects and aims, the faculties are not developed along permanent lines. Each faculty must be developed by use in order to fulfill the Divine-Man Idea. But supposing faith (Peter) is allowed to continue concentrating his energy upon the limited ideas of mortality, would he ever become more than a common fisherman? In other words, if your faith is never exercised upon a higher ideal than mortal man manifests, will it ever become spiritually strong?

Truth reveals to us that every faculty must be used to spiritual ends in order to fulfill the Law of Being. None of the faculties are to be despised or condemned, but used aright. Acquisitiveness (Judas Iscariot) is a good faculty, but turned to things material it becomes a great hindrance to soul development. Exercised in its native realm, the free essences of Being, it draws to us the supplies of the universe and through it we enter into permanent possessions.

Andrew is the *strength* of the inner man, and Simon Peter is the *believing*, or faith, capacity of the mind. When strength finds faith, and they are brothers consciously in the mind, a bond of unity is established that carries one through the most adverse experiences.

Peter is the impetuous, fiery enthusiasm of the soul, which finds a balance-wheel in Andrew, the sturdy strength and endurance of the integrity within.

Faith is the central faculty in the consciousness of a master. Jesus said that upon it he would build his church, *ecclesia*, an aggregation of spiritual ideas. He stated a law of mind action that we use every hour. "Whatsoever thou

shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "The kingdom of heaven is within you," and these "keys" given to man by the Christ are *affirmation* and *denial*. What we affirm in the outer or earthly binds the within or heavenly, and what we deny in the outer relieves the inner. All spiritual healers use this law and through it get their most striking demonstrations. Strictures and torpid conditions in the body are the result of binding thoughts in the outer planes of mentality, and all flabby, watery, loose conditions in the body are the reflections of negative "I can't" words and thoughts in the mind. Anxious, tense, affirmative thoughts bind the inner avenues of vital action, and they cry out in headache and neuralgic pains. Let go! relax the tension, and equilibrium is soon restored. This is mind healing.

SUNDAY, SEPTEMBER 3

THE BEATITUDES.—Matt. 5:1-12.

1. And seeing the multitudes, he went up into the mountains: and when he had sat down, his disciples came unto him:
2. And he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

SILENT PRAYER: "*Blessed are the pure in heart: for they shall see God.*"—Matt. 5:8.

"He went up into the mountain" means that the *I Am* ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The *I Am* becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right—the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath it; it is twice bless'd;
It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense, come into the very presence of the Good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within—the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to Principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the power of your thought and word. You are developing the Kingdom of Power within, which is the acme of all spiritual attainment. Do not resent the stirred up thoughts, but in the dominion of your own harmony quietly be glad.

SUNDAY, SEPTEMBER 10

POVERTY AND RICHES.—Luke 16:19-31.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith, They have Moses and the prophets; let them hear them.

30. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

SILENT PRAYER: *I am wise in the use of Thy law and my riches are spiritual.*

Jesus again illustrates with a story two attitudes of mind, as in the lesson of the Prodigal Son. In that lesson the religious side of the man stays at home in uneventful serenity; while the sense side takes the substance from the Father and wastes it in dissipation, and then repents. In this lesson the sense side hoards the substance of the Father and uses it for continuous selfish sensual gratification, without repentance or change of heart toward God. He was "rich," was "clothed in purple and fine linen and fared sumptuously every day." This refers especially to the selfish gratification of the appetites and prides of the material man.

This one's religious side was a "beggar named Lazarus, which was laid at his gate full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, though apparently utterly neglected by the man himself.

We all have our God side, but in certain earthly life experiences we cultivate the material until the spiritual part is starved at our gate, its vitality depleted ("full of sores"), its sustenance of good thoughts limited to the refuse of the mind ("crumbs that fell from the table"), and the purification of its starving body left to the forces of nature, without recognition or assistance on our part ("even the dogs came and licked his sores").

But the scene changes, and we are shown the relations of these two after the dissolution of the material body in which they both lived. It will be observed that the sense side has been in possession of that body and has been having its "good things," while the soul side was merely "laid at his gate"—that is, on the outside.

"And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is Greek and means "not to see," or as one good translator gives it, "The invisible land, the realm of the dead, including both Elysium and Paradise for the good, and Tartarus, Gehenna and hell for the wicked." The fact is that people who go through that change called death do not go anywhere, if location is meant. They simply change their relation to dominant ideas. When man is in the body there is a unity of sense and soul, spiritual and material ideas. When these two sides of the equation of Being are equal there will be no dissolution of body. This is the secret of overcoming death which Jesus revealed to this race. When death of body takes place there is a separation of soul and sense, the higher and the lower. Soul is carried by its pure thoughts (angels) into "Abraham's bosom."

Abraham means "the father of a multitude," and refers to that state of consciousness which seeks God through faith without understanding. It believes in a multitude of souls instead of *One*. Abraham's faith was counted for righteousness, Paul says. Jesus had *both* faith and understanding, but the Jews would not receive him, insisting that their father Abraham was sufficient.

It has been erroneously inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state where good thoughts gravitate after soul and body separate. The soul has ideal possession of those "good things" longed for while in the body. The sense

side ("rich man") had lost its avenue of expression—its belief in the flesh body—and lust for mere animal gratification is burning itself up in unsatisfied longing. It wants Lazarus to be made a messenger to its "five brethren," which are the five material avenues of sense expression, "lest they also come into this place of torment," which means that the body itself retains a shadowy existence in the earth plane, though it appears to dissolve. But Abraham refuses this request for the mind of the body, because these problems must be worked out when the factors that make up the man are again united under the Great Law of Unity. "They have Moses [natural law] and the prophets [divine law], let them hear them."

SUNDAY, SEPTEMBER 17

THE LAW OF LOVE.—Luke 10:25-37.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

SILENT PRAYER: *Thy compassionate, all forgiving love fills my heart and I am at peace.*

The central idea of this lesson is "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is the attainment of eternal life, according to this teaching of the Jewish scripture, and sanctioned by Jesus. We may love God with all our "heart, soul and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the *life* of God manifest in externals also, before we shall compass the fullness of Being, and come into its completeness in consciousness. Religion easily falls into forms and thus loses its vitality—its life-giving quality. The early Christians had all the powers of the Spirit, and they performed miracles. But rites and ceremonies came with organizations and church buildings, and spiritual power gradually waned. This is the history of every religious organization. The founder is inspired and fires his disciples for a time. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding, the priest and Levite pass by on the other side, but the quick sympathy of the unconventional Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he

thinks he can slay the living, and proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on "eternal life" must seek in every way to preserve the forms in which it manifests. The wounds of life are thus bound up.

We all have life, and it is God's *eternal life*, but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with his body. This is the secret of "inheriting eternal life."

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man allows the idea to enter his mind that life can go out of his body, shows that he is not in the consciousness of eternal life. He may in theory see that life is omnipresent, and reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. That little idea that life can even temporarily slip away will keep man out of the consciousness of *eternal life*.

The remedy is: Lay hold on eternal life like the unconventional Samaritan. Have compassion upon the life in the bodies of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of passion and appetite. Drive them off and bind up the wounds. Put it in the inn of your pure thought and pay the price through "overcoming."

Blessed are the happiness makers! Blessed are they that remove friction, that make the courses of life smooth, and the intercourse of men gentle.—*Henry Ward Beecher*.

Don't hang a dismal picture on the wall and don't daub with sables and glooms in your conversation.—*Emerson*.



"Be still, and know that I am God."

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*My health cometh from the Lord, and I trust him
 to make me whole and well.*

PROSPERITY THOUGHT

August 20 to September 20, 1916
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*My wealth cometh from the Lord, and I trust him
 for my prosperity.*

THE RELATION OF RACE AND INDIVIDUAL DEVELOPMENT

EDNA L. CARTER



THE gospel of Jesus Christ takes on a new meaning when it is read with eyes open to see how persistently he taught the coming here in the earth of a new kingdom. The burden of his preaching was the necessity of preparation for citizenship. He promised to come again when the time was ripe for the setting up of the kingdom and rule and reign in righteousness. This promise, which should have been the inspiration of the church throughout the centuries, has been lost sight of and in its place has been substituted a false hope of heaven after death. Instead of preparing for his coming and his kingdom, his followers have given themselves up to the affairs of this world and centered their expectations on a salvation, vainly supposed to come by dying.

Now, in the Divine Order, which is everywhere manifest whether it is recognized or not, the fullness of time has been reached for the King's return and the establishment of his kingdom. A "little flock" of watching, consecrated believers are awake and they see the signs of the presence of their Lord. He has been with his people always as he promised, but in these last days there is to be a perfect revelation of his Presence and Power in the glory of his kingdom. This is his "second coming," or appearance, or revelation of himself to the world. The joy of the watching ones is unspeakably great, and they see on every hand the evidences of his presence and feel his life and power within them. They are the wise virgins who not only look for the bridegroom, but have prepared themselves with the oil of life and light by appropriating in prayer and spiritual meditation and communion the Divine Life and Substance, the body and blood of their Lord.

From the study of the work of race redemption as

Jesus taught it, regardless of the traditions of men, we must conclude that Christianity means a new governmental and social order based on Love and Justice. We hear much in these days about "spreading the gospel." Gospel means good news, and the good news which we are to spread is the gospel of the kingdom. It is the duty of the Lord's people and their joy to tell that a glorious time of redemption and restoration for all and for the earth itself is at hand.

One evidence of the Presence of the Lord in Kingdom Power is the fact that everywhere men are getting the Kingdom idea. They place their own interpretation upon it according to the degree of their understanding and development, and so we have Socialism and a host of kindred doctrines, showing that men have seen the great light of Universal Brotherhood which the Christ is impressing upon the race and are struggling to express it. But they are trying to do the work themselves, not recognizing the Christ and not understanding that the kingdom is complete and perfect, ready as a bride adorned for the bridegroom, to come down into the race consciousness and establish with it a perfect union, thus bringing in everlasting righteousness. The kingdom is eternal, but its coming into manifestation in the earth, the people and their affairs, is a process that takes place under Law and must be worked out in Divine Order.

Preparation for the kingdom means the opening of the individual consciousness to the influx of Divine Life, Love, Wisdom and Power, and unification of these qualities in mind and body. This produces a transformation and the individual becomes a new creature, no longer seeking the interests of self, but of the race as a whole. The enlargement of his consciousness from personal to universal fits him for citizenship in the kingdom where the universal good is established and selfishness no longer blights.

The coming of the kingdom in individual consciousness makes a change in body also, so that those who go through the redemptive process that follows the descent of the Spirit are made new in body as well as in mind. They have new life and health and vigor and strength. Thus is made a

new race of immortal, incorruptible men and women who shall dwell forever in the life and glory of the Lord.

There is a mortal tendency to receive the gospel of the kingdom and try to work it out for personal benefit. Many are the disappointed ones who see the Law of health and supply and who try to use it in carrying on the natural personal life and its affairs. They cry that they are not healed and not prospered, forgetting that Jesus said, "Seek ye first the *kingdom*." They receive the good news of the kingdom, but not the kingdom. The religion of Jesus Christ is far more than a philosophy of life. It is life itself. It is not a question of bread and butter, of curing or of giving physical comfort of any kind. All this is secondary and follows as a natural result the quickening of mind and heart to that great love in which sight of self is lost. In the Christ awakening God is loved supremely, and the brotherhood of man is so recognized that there is no longer any thought of personal gain.

"No man liveth unto himself" and no man can live, much less truly and permanently prosper, if he refuses to give himself to the consideration of the welfare of the race as it is to be demonstrated in the kingdom. As well try to bind an artery in a limb, breaking connection with the life-flow in the body and expect a sound and healthy limb, as to disregard the great truth of race redemption which the kingdom of Christ sets forth. It is possible for one to be spiritually selfish, so absorbed in his own development that he becomes blind to the manifestations of the Spirit in the experiences of the race. Evidences of the Spirit's work are on every hand. Few, as yet, understand that the great upheaval in the world is the power of the Spirit cleansing and reconstructing preparatory to the new civilization. The nations blame each other for the overthrow of their selfishness. They are struggling and fighting to maintain the old order of things, their traditions, their institutions, their governments, but nothing born of mortal thought, or built on sands of selfishness can stand in this great day when the kingdom of God is pushing into manifestation as the living seed push-

ing through the soil to its perfect expression. Jesus planted the seed-Idea of the kingdom in the race thought two thousand years ago and that idea has been growing and spreading, although for long it was apparently hidden and lost in human ignorance. Now is its day and it is filling the earth with its fruit—bitter fruit it seems to those who have not learned to love the peaceable fruits of righteousness.

The cry, "Peace, peace," is abroad when there is no peace and no possibility of peace until the Christ kingdom is acknowledged as the one and only Power. Reformers are busy offering this solution and that. Every imaginable political and social scheme is put forward as a remedy for humanity's pain and travail, but they are of no avail. The race must travail until the new civilization is born, and they are physicians of no value who try to delay or prevent the birth. A large class of reformers feel it a duty to call the race back into bondage, but the shackles of self-interest have been broken and men and women are aroused to a new sense of freedom which they do not yet understand but feel they have a right to express. The selfishness of home and family and country has had its day and can no longer bind people to false standards of duty, and hinder their coming into universal love and relationships.

While some are trying to force the race back into its bondage, others have really discerned that a new day of freedom has come and they are trying to help the best they can; but in time they will have to admit that all their intellectual efforts have fallen short and they too will be ready to accept the kingdom as the Lord's way of salvation.

It is ideas that move the world. Jesus did not try to perpetuate his words by any of the means which the intellect might suggest as advisable. He sowed the seed-Idea and trusted the Divine Order of the Universal Mind for the fruitage. Sincere lovers of their fellow-men need to realize this and busy themselves in sowing broadcast the truth of the kingdom rather than to limit and burden themselves with cumbersome material methods of popular "charitable" work. The world does not need charity; it needs love and justice—

first of all, a mighty faith in Divine Love and Justice. Such a faith will give the mind of man power to lay hold of and bring these eternal verities into expression, not only in individual lives but in the race. It is the vital touch of God's Spirit in the souls and bodies of men, making an entirely new race of people, that gives the religion of Jesus Christ its distinctive character. Jesus showed that we must learn to live from within in obedience to the law of Being as naturally as the lily lives and grows in its law. So in this great day of reckoning and restitution the race is being stripped of all its conventional and artificial modes of living and is being brought face to face with certain fundamental facts of existence which it no longer dares to ignore. The countries of the Old World have experienced this in great sorrow. This land still has opportunity in its prosperity to turn to the Lord in a new life of consecration and growth in Spirit, but it is not heeding the call away from materiality to Truth. Mortal thought is the same wherever found; it will not give up its self-sufficiency until brought to judgment by the Spirit.

Again and again the message of the kingdom needs to be told, line upon line, here a little and there a little, until the light shines in all the dark places of the earth with its life and cheer. So many persons are finding that they cannot make their lives fit into the old way. Nothing seems to go right and they get discouraged trying to make harmony. When they awake to the fact that the reason of their failure is the passing away of the old order and set about trying to conform to the new order, they will find joy in seeing how wonderfully all things will harmonize. Success will attend just in accord with the degree of faith and understanding which is brought to bear. The mere fact of recognizing the new goes a long way in loosening the bondage of the old.

An effect of a living faith in the coming of the Christ kingdom is a spirit of consecration, and consecration is one of the essentials of spiritual growth. When the kingdom is believed in as a reality, mind and heart become unified in an earnest desire to know more about it and to make the neces-

sary preparation for its coming. The temporary things that belong to the age that is passing are seen as vanities—shadows. They have in them no life and substance, and it is folly and madness to pursue them when the realities of Spirit are ever present, waiting to be known and used.

The spirit of consecration is the same in every heart. But the steps taken in working out of the entanglements of materiality into the Christ kingdom differ as individuals differ. Each must fulfill his consecration in his own way. It is a matter between him and his Lord.

Consecration is not a giving up of time and thought to a personal God; it is the divine and holy devotion to the One in whom we live, move and have our being; it is such a recognition of the allness of God and of man's relation to him that every faculty gladly responds to the Joy of his Presence and the quickening of his life and intelligence and love and strength and power; it is the glad readiness to do his will and fulfill the law of Being; it is recognition of the relation existing between man and man, and man and the universe, and a loving and hearty compliance with the law and order of these relations; it is seeing God always, everywhere and rejoicing in his all-sustaining and all-providing love.

Overcomers are striving and struggling to get away from self. The easier way is to keep the mind fixed on God, on the wonders of Being as expressed in the Father and in the Son, our spiritual consciousness, and on the marvels of the universe. In this way the soul is lifted out of the narrowness of self-interest and takes its place in the Divine Order of Being. The universe should not be studied as external; its place is in the One Mind and only in that mind can the relation of God, man and the universe be understood. Jesus Christ came to restore man to this understanding and to bring that understanding so completely into expression that a redeemed people and a redeemed earth should be made manifest to the glory of the Lord and the joy of his people forever.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from August 14th to September 16th.

August 14th to August 31st—Matt. 7:7-8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

August 31st to September 16th—John 3:13: "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven."

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

You are not different from other people. All have the same desires to contend with that you have. They belong to the "old man" and can be overcome. We know this because to a very great extent we have overcome them in ourselves.

Everyone in his overcoming life comes to a place where he has to meet and rise above the man of sense with the fleshly desires.

We are in no way "disgusted" with you, but would like very much to help you. This we cannot do unless you are willing to be helped and will faithfully cooperate with us in the way we ask. As long as you hold to the thought that you cannot, or do not wish to rid yourself of lust, we cannot do it for you.

The first thing in overcoming is a desire to overcome; then you must know that all things are possible to the God within you. You also need to know that "love" and "sex lust" are (in truth) in no way connected. The most affec-

tionate natures are almost always the freest from fleshly desires such as you mention. The affections of the flesh do not enter at all into the Love of God.

When you have become willing to be made free and whole in mind and body, and lay hold of the Truth, affirming and meditating upon it until you establish it in your consciousness, the way will be opened up for you to have the right kind of a companion and home. It will come about on a much higher plane, and you will see the hand of God in the breaking up of the seeming love between you and the man you have told us about. You will then rejoice greatly and give thanks.

God needs you to manifest his purity and Truth, and your soul's cry is for God—the one and only source of true satisfaction. If this were not so you would not write to us. We are declaring the Christ purity for you. Keep words like these in mind much during the day, and go to sleep at night repeating them:

"Christ within me is purity. I am no longer under any law of mortal thought. The law of the Spirit of Life in Christ Jesus makes me free. I am established in the fearless, pure Mind of Christ. I am satisfied with Spirit."

Think much about your body as the temple of the living God, and declare that his worship is now set up in every part of your organism; that the organs which have been instruments of unrighteousness under the old thought, are now in Jesus Christ redeemed, and have become instruments of righteousness. Take possession of every part of your body, in the name of the Lord. Fill your whole being with thoughts of purity; affirm your desire for purity, and your love for it, and insist that you are now pure, for you are. In your real, true self you are not now, and never were, anything else but purity.

Keep up this line of thought until you get your body and mind trained to manifest the Truth of your spoken Word. We shall be faithful in declaring your freedom for you.

The Word of God in you is quick and powerful.

May you realize that this is true, and feel its power quickening you to a new consciousness of abundant life, a new satisfaction in Spirit, and a new sense of the joyous freedom which is yours in Christ.

* * * * *

The teaching of Jesus Christ concerning the kingdom of heaven being within and among us is in direct accord with the teaching of Paul in Col. 1:25 to 27, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory," and in I John 5:20-21, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him* that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols."

It is quite evident from the teaching of the Bible that God is not with form as a man, or limited to time or space. If this were so, much of the Bible would be untrue and impossible. Since it is true that Christ is in us, and "in God we live and move and have our being" (Acts 17:27-28), it is very evident that God is not a person in outer form like unto us. When we in our imaginations make a likeness of God with form according to the pictures of a man or anything that appears in the earth, we break the first commandment which in part is, "Thou shalt not make unto thee any likeness of anything that is in the heaven above, or in the earth beneath or in the waters under the earth. Thou shalt not bow down thyself to them or serve them." *God is Spirit* (John 4:24, Revised Version, margin), and they that worship him must worship him in Spirit and in Truth.

We do not believe that God and Satan are in any way linked together in the individual. Paul gives quite a complete description of the warfare between the carnal and

spiritual in man, during his process of overcoming and putting out of consciousness the adversary. Please read carefully all of Romans 6, 7 and 8. Be sure to read the eighth chapter; it is needed after one gets through the seventh.

We agree with you in regard to the birth of John the Baptist and of Jesus, except that you seem to see in man only the outer or body. Man is made of body, soul and Spirit, and salvation is brought about by the unification of these in Spirit. The Spirit is that Light which lighteth every man that cometh into the world. It is that Light or Higher Self in man, that is the offspring of God. (See Acts 17:28.) All men are the offspring of God, and have within them the light or Spirit which is of God. It is only in the outer form or body that they are conceived and born of man, and through the New Birth the body and soul can become one with Spirit and the whole man redeemed.

John the Baptist was the son of Elizabeth and Zacharias as far as the outer body was concerned. But that he was born in answer to prayer, and came to fulfill a definite purpose is made quite plain in Luke 1:5 to end of chapter. What this mission was is made quite clear in the prophecy in Mal. 4:5-6, "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children of the fathers, . . . " and in the words of Jesus in regard to him as recorded in Matt. 11:14, "And if ye will receive it, this is Elias, which was for to come." It is quite plain from this that John the Baptist was a reincarnation of Elijah the prophet.

In regard to Jesus, please see the article beginning at the bottom of page 328 of the April UNITY that we are sending to you under separate cover. You will see by this that we perceive and acknowledge the Divinity of Jesus Christ and his work for man. We also realize that through his mother he took on the form of man and the nature of man, and overcame all that we have to overcome, yet with-

out yielding to temptation or sinning. (See Heb. 3:9 to 18 and 4:14 to 16.)

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Just one point we will touch on, and that is what you say about "sex." One must understand that there is a great difference between "male and female" and "sex." "Sex" refers always to the fleshly, the carnal. But in the beginning "God created man in his own image . . . male and female created he them." God's creation was in Ideas, and the male and female principles or qualities are within every man and every woman, and they are divine.

As long as man expresses more of the male principle, which in idea is known as "wisdom," and woman expresses more of the female principle, "love," there will be a natural drawing together of the two, the special two, who are most fitted to help the other in his overcoming life, and each will be peculiarly fitted to help the other round out those faculties that have seemingly been most neglected in him. You can readily see that "sex" or "lust" could not possibly enter into such a union, since it would be in Spirit and to help each other to attain the Highest, or rather bring it into expression.

As each individual becomes perfected in Wisdom and Love and all the qualities of God, and expresses and manifests them in the outer or body, he will come to the place Jesus spoke of when he said that in the Resurrection there would be neither marrying nor giving in marriage, but they would be as the angels in heaven. Whether there is still some higher union and the angels in heaven are in pairs, we are not prepared to state definitely, but we are sure the glory and happiness attained when that perfect manifestation is reached, will be all we can possibly wish, more than we might be able to fully comprehend in our present stage of development.

When one enters into the regenerate life with Christ, a complete change takes place in him. The things of sense that he once loved, become very distasteful; he can no longer enter into them with any enjoyment whatever, while he realizes such a new joy and satisfaction in Spirit that he

certainly never longs for the old conditions left behind.

However, the old must be given up before the joy of the new can be tasted. The giving up is first mental, then it works out into the outer. One must take the first step and mentally deny the old, before he can lay hold of the new, which is also first, a mental step, laying hold of and affirming oneness with the Christ Consciousness. Both these steps are taken in faith, at first, and without faith it is impossible to do any real overcoming whatever. See the booklet, "Sin Shall Not Have Dominion," for further remarks on this subject.

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For centuries men have been trying to make and enforce unity of purpose through outer creeds, doctrines and organizations, but have never succeeded and never will in that way.

The Holy Spirit working in the minds and hearts and bodies of the individuals, leading them into an understanding of the One Truth, will bring about unity, true unity that will stand forever. Every man has a divine right to think and act as led by the Spirit of Truth within him, and to bind people together in the outer by a set creed or form will simply hinder the Spirit in its work of bringing into consciousness the true unity.

Unity is a school. We have no creed for people to follow. According to our light we put forth the Truth from day to day, but have never been led to take the responsibility of setting up a form of doctrine for others. We are establishing no centers where others would not be free to expand and grow and teach the Truth as revealed to them.

The Holy Spirit is the One Guide and Teacher, and the one and only founder and establisher of true unity, who reveals unto us the things of Christ—the Way, the Truth and the Life. The sooner we all acknowledge the Holy Spirit in all our ways and leave others free to do the same, helping them in every way we can, strengthening their faith, praying for them, putting forth the Truth as we see it, fearlessly, yet not seeking to coerce others into our ways, the

more perfectly will we be working in oneness with the Divine Law of Life, Love and Truth, and the more effectual will our service be in aiding the establishment of the kingdom of heaven among men, when the fulfillment of the purpose, life and teaching of Jesus Christ, "Peace on earth, good will to men," will be realized and made manifest.

Many of those who have started so-called Unity centers in other places have first studied in our School and are in touch with us, but since they have just as much right to freedom of expression as we have, we do not dictate to them or even give personal advice, though we give our prayers whenever the need is felt, and help everyone in every way we can.

We know that all true seekers after Truth for Truth's sake, will be taken care of by the Holy Spirit who is within each one, and be led into the Light.

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We would have been glad, very glad, if the Word of Truth with its mighty healing power had reached the body consciousness of our mutual friend —, and she had been restored to health, since this is the will of the loving Father for all his children. The Spirit was willing, but for some reason her body-consciousness did not respond to the restoring, sustaining, strengthening Word of Life and Wholeness that was so freely spoken for it.

In Spirit and in Truth, however, there can be nothing lost. What Mrs. — has gained in the way of understanding and overcoming will remain and be a great help to her when she again takes up a body and goes on to perfection.

In the personal she is lost to you, but when you become spiritual enough you will be able to discern and recognize those who have been near and dear to you in the flesh; who through death were parted from you and have again taken on a fleshly body that they may have further opportunity to demonstrate. Please see the inclosed booklet, "Preserving the Unity of Soul and Body."

The thought of reincarnation does so much toward

freeing one of the personal, clinging, limited love, and helping one to broaden out into the Divine Love that sees in all mankind brothers and sisters and dear friends. And it is so much more encouraging to know that a way has been provided by which those who have failed for the present to demonstrate Eternal Life will be given new opportunities to go on with their overcoming, and progress along with us, than to think that they must lie in the grave until some day in the future when they will all be resurrected at once.

Jesus tried to teach this when he told the Jews in speaking of Abraham, Isaac and Jacob (whom they supposed were still in their sepulchers waiting for the resurrection day), that God was not the God of the dead but of the living. And Job said, "Though the skin worms destroy this body, yet *in my flesh* shall I see God." This shows that he expected to be given another body of flesh in which he would learn to see God and be fully saved.

In the face of the Truth, therefore, the wisest thing for all of us to do, is to go on unto perfection, saying with Paul, "*This one thing I do*, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," knowing that the sooner we can through Christ, lift up and redeem our whole man, Spirit, soul and body, the sooner we will again come in conscious touch with the ones we have known before in the flesh, and the greater help we can be to them and to others in their overcoming.

Please read carefully the booklet, "Comfort Ye My People," and give thanks that though human friends and friendships may come and go, yet God, Love, Truth, remains ever the same, and the Holy Spirit, the One Comforter, Guide and Teacher abides with us forever.

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The only true and lasting unity is in Spirit. So the way to bring about and sustain the desired unity in your family is to recognize that each member of it is the offspring of God and has the sacred right to live his life according to

his own light. Since God gave man the free-will to choose his way for himself, each individual has that privilege and should never in any way be dominated or over-persuaded by another.


One may through the fear or constraint of another seem to live a very godly life, but unless he has of his own free-will made his full consecration to God, the time will come when he will break over and follow the dictates of his own heart, and learn through experiences the lessons that he never really learned before.


Therefore it is not wise to make too many laws in the outer for one another, but faithfully hold each of your dear ones in the Truth of his Being, in the perfection that God, the living Father wills for him, and then let the Holy Spirit work it out in the life and affairs. The foregoing suggestions do not mean that little children should not be guided by the parents into the love of the Truth. Please see the booklets, "Praise" and "Enduring Words."

In regard to your question concerning Sabbath pleasures: The trouble with so much of the religion today is that it deals with outer acts only instead of getting at the cause of all manifestations, the inner consciousness. As the mind including the heart (subconscious, or realm of memory where all past experiences are stored) is renewed and made right, the outer acts of the individual will conform to the prompting of the inner or spiritual life, and he will do every day only that which is for his eternal good and the highest good of others.

We do not make rules as to outer pleasures, but hold that whatever one can do in faith, to the glory of God is right for him to do. The Sabbath was made for the good of man, and whatever is for the true joy and good of man can be done on the Sabbath day. Please see the booklet, "Conservation."

Speak this Word often in your home: "The Master of this household is Christ. His living, loving and inspiring Presence fills this house with harmony, and each one in it with the peace and love and goodness of God."

Y health cometh
from the Lord,
and I trust him to make
me whole and well.

Y wealth cometh
from the Lord,
and I trust him for my
prosperity.

Concerning not eating meat, we believe that we are living in what is commonly known as "the latter days," the end of the age, and the ushering in of the millennium, when the prophecies of Isaiah in 11:6 to 9 are to be fulfilled.

Since through man the bondage of carnality and corruption came upon the whole creation (Rom. 8:19 to 23), through man everything is to be restored to its original perfection. Therefore since the animals are to lose their fierceness and desire to harm and kill, the lion learning to eat straw like the bullock (Isa. 65:25), man must lead in the redemption and quit his killing even for food or clothing.

If you will read carefully the first few chapters of Genesis you will see that flesh was not given to man for meat, or food, until after what is known as "his fall." In the beginning both man and the animals were given the herbs and fruit for meat.

THE TONGUE

"Thou shalt be hid from the scourge of thy tongue" (Job 5:21).

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death;"

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

While Arab sages this import,
"The tongue's great warehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet would slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Selected.

There are two sciences which every man ought to learn: first, the science of speech; second, the more difficult one of silence.—Socrates.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Righteousness is the result of the establishment of true ideas in the mind. Paul admonished "Be ye transformed by the renewing of the mind." We teach the Truth of man's inheritance from God, and obedience to these truths of being, express in wholeness of mind and body.

Prayer is an important factor in the attainment of health, and the realization of God as a loving Father brings us into conscious union with his Life, Love, Wisdom, Power and Strength. "All that the Father hath is mine." God is the only presence and the only power, the unchangeable principle of good underlying all creation.

Harmony in body and affairs is a blessing greatly to be desired, as is evidenced by the many letters received by the Society of Silent Unity from those who have sought and been benefited by its ministry in establishing righteousness. The following extracts were taken from letters received recently:

HEALTH

Berkeley, Cal.—Last week I sent you a night telegram in behalf of a friend's little son who was dying of acute kidney trouble. Convulsions had set in and the doctors had given him up, I was told. Although the parents knew nothing of Divine healing, I felt called to ask your assistance in behalf of a helpless child. The response would be called by some miraculous, for he had but one more convulsion, regained consciousness and was what I should term "instantly healed." It is the most remarkable cure which has come under my observation and I thank God for it.—*F. H. F.*

San Francisco, Cal.—I have doctored for twenty-five years for rheumatism, catarrh and bladder trouble with no success. I wrote to you for prayers and now I am a new man.—*A. A. B.*

Pomona, Cal.—Mrs. O. is now far more normal than she has been for a period of eight or nine years. She has during all these years been treated by almost all kinds of mental healers with little benefit. During the past two months something has wrought a great change in her life and I attribute it to your ministrations, for during this time she has been exclusively in your care. I am truly thankful. As to myself, the mental disturbance concerning which I wrote you has disappeared from my consciousness.—*T. W. O.*

Sugar City, Colo.—I wrote you for help for my back. I was so bad I could hardly get around and now I can report a complete recovery. I haven't felt so well in years and in six weeks gained ten pounds.—*F. G. S.*

Kansas City, Mo.—About a month ago a young man friend of mine was very sick with smallpox and I wrote to you for help. That very night he began to improve and by morning of the next day he felt entirely well. He had been at the hospital about five days. Everyone marveled at his sudden change. He has no scars whatever and the doctors all said that his case was serious when he was taken to the hospital.—*L. U.*

Latrobe, Pa.—Perhaps my report is a little late but it is a splendid one. I am so much improved in every way. I have gained in weight and strength and am better mentally. The Spirit is helping me so wonderfully. About two months ago I began directing the subconscious to give me a clean, healthy scalp, and an abundance of healthy brown hair and the improvement in my hair is marvelous. It was falling out and lifeless, but today every hair on my head is full of life and now hair is growing in abundantly and rapidly. I marvel at the improvement.—*A. C. M.*

San Jose, Cal.—I wrote you in December for prayers for health and prosperity. I am now well and have a position. Through the Truth I have been healed of bad stomach and kidney trouble, also constipation and piles. I quit taking medicine over three years ago and have not eaten meat for two years. I am able to demonstrate over so many things now, and am very thankful.—*Mrs. L. B. L.*

League City, Texas—I mailed a request for your prayers in behalf of my son who was seriously ill with in-

inflammatory rheumatism, heart and kidney trouble. In a couple of days, after a distressing day of gloom, suddenly a sweet relief came over him. The pain left his arms and also his fever left, never to return. When he became conscious that he really was better he said, "I know this to be the answer to prayer." So we both praised God for his healing. He expects to go to work in a few days.—*Mrs. A. B. N.*

Dunkerton, Iowa—I must tell you of a demonstration of a friend. I was invited to visit Mr. B. who was in the last stages of bright's disease. His two physicians had advised him that their services could no longer give relief. I talked to him of God's willingness and power to heal him, giving illustrations of some I knew personally and of my own healing of tumor two years ago. I went into detail and he looked at me, saying, "Mrs. R., if God healed you he will heal me." Well, within a week he was well and has not had a return of the bright's disease since. I never saw such a difference in anyone in my life.—*Mrs. D. A. R.*

Augusta, Ky.—First I want to thank God for all he has done for my brother. We received a letter from him at the State Hospital written May 22d, saying just how we were to proceed to obtain his release, and then what he expected to do. It was all so natural and reasonable and the first intimation we had of any approach to recovery. The doctors permitted him to go too. We had a letter from him this week and he has taken up his work on a farm as usual. Knowing my brother's mental condition a month ago and knowing of your work in his behalf, I recognize his recovery as a miracle, by the grace of the Spirit of the Lord Jesus. I believe I also am getting nearer the Truth than ever before.—*F. M.*

White Plains, Ga.—Some time ago I asked your aid for my cousin. The doctors had said he could live but a short time. He was supposed to have cancer of the liver. He made all arrangements for his own funeral, giving explicit directions. He is now well, going anywhere he likes. I can't be thankful enough.—*Mrs. W. P. J.*

Rochester, N. Y.—A friend left me for an hour in her home with one of your UNITY books for pastime or entertainment, or whatever you might call it, and oh, what a profitable hour that has turned out to be. I simply absorbed pages of it and have been trying to put some of it into practice since. I hung in my room a motto for myself. It reads, "Christ, Peace, Happiness, Health and Pros-

perity," and in one short week what do you think is the result? Well, I have been troubled for years with spells of deafness and have been very deaf since last September, but this week I have the best ears I have had in a good many years. I can hardly believe it. It seemed to only "happen," but is the result of new thought.—*Mrs. M. P.*

Latrobe, Pa.—H. was healed of scarlet fever before the letter reached you. She just simply was not sick a minute afterwards. The quarantine stayed up the thirty days, though the doctors said she was well and did their best to have it taken down, but the heavenly quiet of a quarantined house was what my heart desired. I had a wonderful month of reading and growing. M. has stopped cursing the Truth and is asking for things to read and for help. He is wonderfully prospered and so am I. In so many ways I am seeing the workings of the Spirit of love, and truly life is beautiful. The friends I am losing I no longer need and others on a higher plane of thinking are taking their places.—*A. C. M.*

Kellogg, Idaho—I want to tell you of a demonstration we had the other night. All day our little boy acted dull, and although he played out he complained of being tired and coughed a little. At night after he was in bed he coughed continuously and, finally, awoke crying and choking and coughing and with a very high fever. After about half an hour I coaxed him to lie down and as soon as he dozed off my husband and I sat quietly and asked God to heal him. We held Truth thoughts for a while. The baby coughed and moaned in his sleep until after midnight when he went to sleep and we did too. He woke up next morning, sitting up, laughing over something he said he had been dreaming. His cough, fever and all were completely gone and he was as bright as a new button. After he had been awake awhile, he said, "Mother, last night it was so sore in here (his hand on his lungs) I couldn't even yawn." I said, "What happened to it?" He looked at me a second and then said, "God made me all well again." It seems perfectly wonderful and we are so thankful.—*Mrs. M. T. M.*

Springfield, Mo.—I wish to tell you about a friend of mine who has two little girls who were afflicted with St. Vitus Dance. The youngest was given up to die and the older one was considered incurable. About three months ago their mother was at my house and I gave her your address and requested her to write you for prayers. I saw her again recently and the youngest child is entirely well and

the older is almost well. She will be entirely cured within a short time, and the beauty of it is that they haven't taken a dose of medicine since you have been praying for them. It is certainly a miracle, and when I see with my own eyes how the law is demonstrated in these two children I feel as if I could almost touch the very hem of His garment. A few days ago I also requested your help in securing a position for my son. The evening I started the letter he came home and told me he had a position. I am rejoicing in the Lord.—*Mrs. L. W.*

Dialville, Texas—I write to tell you that my boy is up and feels all right. We had called a physician, but he gradually grew worse until the very day you answered my letter. That day his temperature dropped for the first time and it has not gone up again. It is the talk of the whole place. He got up so quickly after being so low. The doctors and others had very little hope for him, and I thank and praise God for his speedy recovery.—*L. D.*

Ft. Worth, Texas—Some time ago I wrote you for prayers for my drinking husband. Thank God, he is cured.—*Mrs. C. B. G.*

Poplar Bluff, Mo.—I have received so much benefit from UNITY. I feel as if my home is not complete unless I see a copy of your magazine each day. I wish to thank you for the help you gave my little daughter. I wrote that she had a very sore throat and high fever, and that scarlet fever and diphtheria were both in our city. The next day her throat began to get better and she is now in perfect health again.—*Mrs. J. M. G.*

PROSPERITY

Vancouver, B. C.—I wish to thank you for the good work you have been instrumental, through God, in bringing to pass. My son had been out of work for eleven months and he no sooner received your affirmation than his old firm called him back and he has been working ever since. We are so thankful.—*M. M.*

I shall first tell you of the blessings of answered prayer. One of my nieces had an office position where the work was heavy and hours long. She had been at home ill for several days, so I asked God to prepare a place for her with another company. The result was that she got another position with shorter hours, shorter car ride because nearer home, and more money, and her faith in prayer strength-

ened. I also have a little friend in whom I have been interested for some time, who very much wished a better position. I have been praying for some time that it might come. Next Monday she begins her work with a new firm. This will afford her better advantage in every way. I am indeed thankful.—*Miss M. B.*

Galena, Ill.—I do feel so thankful to the Father and to you for my prayer is answered. I received money to meet all my needs and pay my bills. My faith is growing stronger and I want to be able to see God in everything. He alone gives me all things.—*J. E. R.*

New Haven, Conn.—I received the bank and have been intending to write you about what came to me the very day the bank came. I am a business woman with a very good salary, so when the increase in my salary came the day after the bank arrived, I looked upon it as a very wonderful thing. I had not even hinted to the firm a desire for more money. A great wave of gratitude to God, and to you, swept over me.—*E. M. S.*

Bartlesville, Okla.—I want to thank you for the many blessings which have come to me through your help. The last one came as a position in a bank. It is just the kind of a position I wanted.—*L. K.*

Oakland, Cal.—Some weeks ago I wrote you, asking prayer that I might secure a position. I am glad to tell you that our prayers have been heard and I have a good position. All praise be to His Holy Name. "Bless the Lord, O my soul, and forget not all his benefits."—*C. C.*

San Martin, Cal.—A few days ago I wrote, asking you to continue your prayers, and I am so glad that I did so because that very day the real estate agent called to say he was putting a deal through that would "save the day." I wish I could express to you how much this means. It will mean saving the little home you helped me to realize nearly three years ago.—*H. B.*

Ja Jolla, Cal.—In December I wrote you for prayers for prosperity and I wish to say that it has come in large measure, both in understanding and in a material way. I was able to sell a lot for cash, which enabled me to pay a note past due and interest on a mortgage besides. I am very grateful.—*Mrs. N. W. S.*

Columbus, Kan.—Please unite with me in giving thanks for the increasing prosperity that is mine. In my business affairs I accomplish things that would make the sense man wonder how it came about.—*A. W.*

New York, N. Y.—I rejoice and give thanks to God for the splendid advancement I am making in understanding and wisdom. I am developing rapidly and my faith is growing hourly. The realization of the power of the Word is growing greater all the time. I just had a splendid demonstration in prosperity. Seven years ago I loaned \$150 to a friend and had long ago given up all idea of collecting it. I needed the money badly and this man suddenly came to my mind. I called him on the telephone, knowing he was holding a fair position, and he told me to come and see him that afternoon. I did and he gave me \$50 and told me to come back in three weeks and he would give me the balance. When he paid the balance he asked for my name and address, saying he wanted to send me an interest check and presents for the children. I also had another remarkable demonstration recently.—*J. T. F.*

Davenport, Ia.—I wrote you a few weeks ago for prosperity for my brother. The day I received your answer he went to work in the office of a local factory with no experience whatever and made good. After working there a week and a half he was offered a better position in another factory. He is to receive more money, have steady work and a chance for advancement. After being out of work since last September and trying hard every day to find something to do this is a wonderful demonstration. I am very thankful.—*Mrs. E. H.*

Pontiac, Ill.—Soon after my appeal to you I most happily had \$10 come to me from an unexpected source. I might say here that if I had no other evidence of God's favor, the peace of mind and the spirit of confidence which I enjoy would more than compensate me.—*E. W. A.*

Grand Rapids, Mich.—I am improving in health and prosperity since I have been resting, and in keeping the Silence many things have come to my mind that I never thought of before. The Ten O'clock Silence in *Weekly Unity* of November 21st has awakened me, and also have articles in *UNITY*. They have also encouraged me greatly. Last night when I paid for my supper I had just enough to last today, and as I had no prospect of work I sent myself to work with filling my pocketbook with rich thoughts, and being one of God's children I felt the assurance that I could not go hungry. This morning I received a letter with ten dollars in it. My heart has been singing "Praise God" ever since.—*I. A. B.*

Santa Monica, Cal.—I want to tell you of the won-

derful change coming to me daily as regards my understanding of the Principle of Prosperity. Before you began your prayers it seemed that I never could comprehend the Law of Prosperity, but each day I feel that I am gaining more understanding.—*Mrs. C. M.*

Oakland, Cal.—I have been using the prayer you sent me for prosperity and the results are simply wonderful. I have been supplied with everything I asked for. Thanks be to God, who I know now as my supply for every need.—*S. N. T.*

Fairfax, Wash.—Some time ago I wrote you asking prayers for raising funds for a certain purpose, and have been holding the thought that you sent. I am glad to state that matters are shaping themselves up nicely. God is, indeed, my unfailing Resource. I have also been happier and free from worry since.—*J. H. S.*

Philadelphia, Pa.—I must tell you what your prayers and the prosperity bank have done for us. My husband has potash mines in Utah and has been trying to sell or form a company for some time. He would get people interested, but they could not raise the money and it was always a turn-down. He became quite despondent over it and said that he felt he could not spend any more money going there as it cost a great deal. Finally he came across some parties who said they would like to investigate the property. My husband said he didn't believe he would spend any more money to go, however, I said, "Go and I will send for a bank and the prayers of Unity. I have faith." In a few weeks he came home and had been successful. He will make thousands of dollars after a little more work. I am so glad and thankful.—*Mrs. T. F. T.*

FREEDOM

Rochester, Nev.—I thank you for your prayers. I am so happy to tell you that my husband has quit drinking. He has not touched liquor since I mailed the letter to you. I have all faith in God and believe in the good works.—*Mrs. A. S.*

Montclair, N. J.—My son is broken of the cigarette habit. Many thanks to you for your prayers for him.—*Mrs. F. L. D.*

Gary, Ind.—My heart goes out in gratitude to God and to you, for my husband is well again. He began to get better as soon as I wrote to you. It was a wonderful demonstration in every way and I am going to learn more of this

wonderful power of God. I also asked your prayers for my husband for the drink habit, and he has not touched a drop for three months. He says he will never drink again.—*Mrs. A. J. C.*

Omaha, Neb.—About a year ago I asked your prayers for my husband in regard to gambling. I want to say that he is completely cured of the habit. He never thinks of gambling any more but he does not know why he don't care to play. I am so thankful to God.—*Mrs. C. W.*

Washington, D. C.—A few months ago I asked for your prayers for Mrs. H. She was not contented where she lived and wanted to make a change. Her husband was opposed to this and he made the home unhappy by coming in intoxicated. Now they have moved and he is strictly a sober man. This has all come about through the wonderful power of God. I also wrote you about my daughter. It surprises all to see how well and happy she is and how she is blessed in prosperity. I am so thankful.—*Mrs. C. D. C.*

Niagara Falls, N. Y.—I wish to express my sincere thanks for the great good I have received through the Truth. My son has also been greatly benefited. He said this morning that he was asked last night to go and have something to drink, but that he did not have the least desire for it and felt out of place, so I know what God will do when he is asked in the right way.—*Mrs. E. H.*

Oxford, N. C.—I want you to know how much better my husband is, and he has stopped using tobacco also. I praise the Lord for his answer to our prayers. My daughter-in-law, who was sick, is now strong and well also. She did not have to go to the hospital.—*E. H.*

Snohomish, Wash.—I am writing to let you know that we are getting along fine. My husband does not drink any more, and my son and I have been cured of rheumatism. We thank the Lord.—*Mrs. M. G.*

"BE YE TRANSFORMED"

Highland Park, Mich.—I do not have the claim of so many, that it took great trouble or sickness to bring me to Truth. In fact, it was just the other way. I was exceedingly happy, being blessed with a great love, and life seemed more beautiful to me than ever before, when, one day, about a month ago, I was visiting my aunt and was telling her during the course of our conversation that I found it very hard to understand the Bible as it seemed so contradictory. She told me of UNITY and gave me a couple of them to

read. Immediately I became intensely interested in it all. It was just what I had been looking for forever, it seemed. I have read and studied every day since, also joined your Correspondence School.

The happiness I have found is wonderful. I thought I was happy before, but how Divine has become my love and material things have fallen away. I did not look for great things to be vouchsafed to me immediately. I was willing to work for them. I knew what I wished for (the curing of female trouble, from which I have suffered intensely for nine years) and felt it would surely come, but little did I judge that our heavenly Father is only too ready to pour his wonderful blessings upon us before we ask. I am cured; I say so, having been shown but one demonstration, because "He doeth all things well," and I have found a faith and trust in him almost beyond comprehension. How truly wonderful is my prayer hour to me since my new understanding!

I would that I could bring to all the wonderful happiness and health that is mine, by being a servant unto my Father. Surely we are but empty shells and only existing until we have been quickened by God's holy spirit. Life is so wonderful to me now. Truly, words are mighty, but are they strong enough to picture or describe the feeling of spiritual exaltation that completely fills one's being when at last he has found the Father. I groped long for him, but now he is found, he is very near.

I could write volumes, it seems to me, on the way I feel about what I have already learned and I am going right on as quickly as I can. I have not said much about my cure, because I do not find words in which to express it, but my family are almost dazed by it and most of them do not really believe it yet.—*H. A. H.*

Indianapolis, Ind.—Each day of my life I can see more beauty in things which were once a worry and burden to me. I am now feeling well and praise God for it. My life has changed from darkness to light, and words cannot express my gratefulness to the Giver of All Good. My children are receiving blessings in their school work and my husband is also praising the Truth.—*V. C.*

Kansas City, Kan.—Praise the Lord, for my light has come and I am strong and fearless in the love of Christ Jesus. All is well and all is good. There are no shadows and no fears and I am singing within my soul of the wonderful counsellor, the mighty God, everlasting Father, prince of peace.—*I. K.*



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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THE LAW EXPLAINED

Dear UNITY Readers—Having received some hundreds of letters asking for a reply, but inclosing no postage for same, since the appearance of my abstract from lecture, on "How to Cure Fear," in April UNITY, I am asking the editor to allow me to try to shed a little light on all the subjects of inquiry, in this general reply.

Briefly, I am going to say in the beginning, that it almost seems to me that the reason for *not* receiving, in most cases, is, that the seeker has not earned the *right* to receive. Universal Law makes *receiving* absolutely sure, when we comply with it. Until we do comply with it, we really have no right to expect it to do much for us, since "he that fails in *one* point is held guilty of all." This is Universal Law: "Give, and it shall be given unto you, good measure, pressed down and running over," and I have never known this not to prove "exceeding, abundantly above what we ask or even think," when it has been trusted and really believed.

When, however, we attempt to turn it around, and accept it on *our* terms—that is, when we attempt to *receive* first, and *give* afterwards, we are in the class which James suggests, in his, "He that wavers [doubts] is like a wave of the sea, driven and tossed. Let not that man expect *anything* of the Lord." That means that we are likely to have to earn what we get, "by the sweat of the brow."

Yes, indeed, friends, salvation is free, just as life and health is free; but when we go to the doctor for *more* health, we do not remind him that health is free, if we do, we are entitled to nothing from him, and so when we, instead of going direct to All Power for our *Supply* (which is the thing most of these inquirers tell me they have been unable to demonstrate), go to its servants or agents, it behooves us, if we ask *their* intervention, to be as square with Universal Justice as we are with the people round about us.

I make this explanation because I believe that this is the *one* point where we fail when we attempt to demonstrate plenty; and until we get rid of all fears and doubts in this direction, and until we obey Christ's Law of Giving and Receiving, we shall be unable to bring into visibility anything worth while in material things. I do not say people *must* give before they receive; I am simply presenting this side of the matter, with the hope of lighting the way to as many as believe, to Peace, Power and Plenty.

In many of these letters the writers say, "I have tried so hard, and accomplished nothing." That does not *dis-*

prove the Law a particle, because when we believe and trust the Law, we do not need to *try at all*. We may just be still and know that if God is *with us*, it matters not *who* or *what* is against us, for before we call, he has answered, and sent us the things we desire. *Invisible* they are today, to be sure, but our faith and gratitude will soon bring them into visibility, if we observe the terms of the Law, as explained by Christ. If, however, we think it possible to so manipulate Universal Law that we may receive its benefits upon our *own* terms, we are likely to be disappointed. The Law makes very plain to us what we are to do, and what All Power has already done, and if we *know* the Law and *live* it, we may at any time "Ask what we will, and it *shall be done*."

Again, many seekers fail because they attempt to do God's work, instead of trusting him, even though they are reminded again and again, that "His ways are past finding out." In obtaining supply, for instance, they make their decree, and then attempt to establish it, when we are plainly told that that is not our business. "Thou shalt decree, and it shall be established unto thee." So many of these letters tell the same story: "I asked for (a stated sum of money, that I had to have at a certain time) fifty dollars, but all the time I felt inside that I would not get it, because nobody owed me any such sum, and I could not see *where any money could come from*." And of course none came. It couldn't, without making out James a liar: "Let not that one [who fears and doubts] *expect anything* of the Lord." Until we *believe*, we can only receive the things we *create for ourselves*, mostly by "the sweat of the brow."

But when we are conscious, *really*, that we are streams of Life flowing direct from All Life—perfect as it is perfect, and powerful as it is powerful, we *know* that just as with it, "all things are possible," so with us, all things are possible, and that therefore, Peace, Power and Plenty are ours for the taking, and "according to our faith it is unto us."

And now just a word to those who say they have failed in demonstrating health. In reality, friends, there is *no disease*. No Bright's disease, no inflammatory rheumatism, no heart disease, no measles, no pneumonia—no any of these old timers. They are merely red flags of the medical profession, which have halted many a human train of cars, often times for good and all, and the medical men are not done with them yet. But *I Am*, and when you, determine to be, you will be "every whit whole." But many of our people still *believe* in them, rather than in the *power* of Al-

mighty God, to make them whole, and "as we go our way believing, so it is unto us." There is no greater truth than, "As a man *thinketh* [believeth] in his heart, so is he." Christ told the lifelong sufferer whom he instantly healed, to "go his way *believing*" and *as* he believed so it *was* unto him. He could go believing himself healed, and healed he was; or he could go believing himself still a cripple, and a cripple he would be.

Exactly the same theory is true of us. We may accept the doctor's verdict of Bright's disease, tuberculosis, or any other disease, and "go *believing*" what he has said, and "so it is unto us." Or, we may "go our way *believing*" in the Great Physician, who made all things, and pronounced *all he made* good, and "so it is unto us." God did not make Bright's disease or tuberculosis, friend, so where did they originate? With him "*all things are possible*," and there are no *incurable* conditions. When you *believe* that, "According to your faith it is unto you."

The conditions in your life today that you desire to cure, were created or objectified, by *wrong thinking*; and the cure will come from *right thinking*—which will objectify in right living.

Faithfully yours,
 Portland, Maine. ELINOR S. MOODY.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the September UNITY:

CLASS THOUGHT

September 20 to October 20, 1916

Held daily at 9 p. m.

*"Give ear to My commandments, and keep all my statutes;
 for I am the Lord that healeth thee."*

PROSPERITY THOUGHT

September 20 to October 20, 1916

Held daily at 12 m.

*If you will obey Him and serve him all your days, you shall
 be prospered.*

If any of our readers can supply a copy of *Universal Truth Magazine* for the months of January and June, 1893, please address Lincoln G. Backus, Monrovia, Cal., as Mr. Backus desires these magazines.

DEPARTMENTS OF THE UNITY SCHOOL

Our School is divided into the following departments: Publishing Department; Society of Silent Unity; Correspondence School; Silent Seventy; Library; Editorial Department.

The Publishing Department takes care of Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Society of Silent Unity carries on the healing ministry, and all requests for prayers should be sent to it.

The Correspondence School has charge of all instructions by mail. Those who wish to take the lessons offered by this School should send their applications direct to the School.

The Silent Seventy looks after the distribution of literature.

The Library Department establishes branch libraries.

The Editorial Department should be addressed when manuscripts are sent in, or when there are any questions or comments about the various articles which appear in our monthly magazine and *Weekly Unity*.

With this explanation our readers and correspondents will have a better understanding of this School as a working body and can better cooperate with us.

The Silent Unity Department of the Unity School handles hundreds of letters every day. We try to keep the work well systematized with the idea of expressing Divine Order. Our correspondents will no doubt be interested in knowing some of the details in which they can help us take care of our steadily increasing mail.

1. Write plainly; use pen and ink and number the pages. It is better to write on one side of the paper only.

2. State definitely and concisely what you want.

3. If you have requests to make of different departments of the work, please write a letter to each department. These may be mailed to us in one envelope. As you can readily see, this will save the time and confusion caused by passing a letter around to the various departments.

4. Do not confuse Silent Unity and Silent Seventy departments.

5. Make your letter positive. You fix negative conditions in mind by writing about them as if they were realities.

6. When writing your first letter mention that you have not written before to this department.

7. State definitely for what purpose any money inclosed is to be used.

8. If you ask for interpretations of dreams, please make them separate from your letter. All dreams should be sent to the Society of Silent Unity.

9. Please sign your name plainly, and it is well to sign it always in the same way. If you write first over the name of Mary Smith, and later sign yourself Mrs. Thomas Smith, we have difficulty in locating you in our records.

10. Please give full address in each letter.

11. Do not address your letters to individuals, but to the Society.

"Temple Talks," by Charles Fillmore. "Temple Talks" are addresses delivered by Mr. Fillmore in Unity Auditorium at Kansas City. These "talks" have been chosen from the best of Mr. Fillmore's addresses, and we recommend them to all who are seeking the light of Truth, for they are filled with spiritual wisdom which teaches the true laws of being.

A set of "Temple Talks" consists of five volumes, all uniform in size and style. The set includes fifty-two addresses, all dealing with problems that daily confront the average man or woman. We are offering a set of these books in artistic paper covers, packed in a neat box, for \$1.00. Also a set of the cloth bound, in box, for \$3.00. Single copies of any volume, paper cover, 25 cents each; cloth bound, 75 cents each.

FOR THE CHILD'S SAKE

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. **WEE WISDOM** Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wideawake boys and girls. **WEE WISDOM** is published monthly. Price 50 cents a year.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

L. A. Adams, (for Glen Upper Colwall), Malvern, England.

Mrs. L. S. Branum, 1022 East 9th St., Galena, Kan.

Mrs. E. H. Zimmer, 412 Fifth Ave., Brooklyn, New York.

Nilla R. Weston, Stafford, Conn.

Peter Pecene, Box 14, Petaluma, Cal.

Mrs. Henry Ayers, 561 38th St., Milwaukee, Wis.

Mrs. C. R. McCall, Vittoria, Ontario, Canada.

Mrs. Lucy E. Hardy, 150 Berkeley St., Lawrence, Mass.

Mrs. Dena Blatter, P. O. Box 193, Grand Junction, Colorado.

Geo. W. Freeman, R. F. D. 1, Box 316, Petaluma, California.

Mrs. P. E. Anderson, Box 414, Telluride, Colo.

Miss May Donkin, Northwest Arm, Halifax, Nova Scotia, Canada.

Mrs. J. E. Graham, 319 Athabasca W St., Moose Jaw, Sask.

Albert E. Headley, 303 W. Quartz St., Butte, Mont.

Jean McCall, Vittoria, Ontario, Canada.

Lena Freyermuth, 919 LeClaire St., Davenport, Ia.

Caroline Peterson, General Delivery, Wausau, Wis.

Vella R. Weston, Stafford, Conn.

If you should see our attractive Motto Cards you would immediately order a set. They are the regular size postals with Truth affirmations printed on them in two colors. We will mail a set of the cards to any address for 10 cents.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

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Janesville, Wis.—"Christian Healing" and "Lessons in Truth" have done me so much good. In fact, they are the best books I have ever read. I am so happy that I feel better. My friends all tell me how much better I look. They cannot understand how I got well so quick. I thank God for the good you have done me. Your prayers for my son who was drinking have also been answered.—*Mrs. F. O. A.*

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Seattle, Wash.—I have been reading Unity literature for nearly four years and am firmly grounded in its teachings. The revelation of Truth contained in each number of UNITY magazine will awaken a hungry nation to the Truth of Being. I am so thankful for the great good I have received through reading and studying UNITY and find much pleasure in passing my literature on to some one else who is hungering for the Truth.—*Mrs. A. D.*

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Weekly Unity is \$1.00 per year, 10 cents per copy. Send orders to Unity School of Christianity, Unity Building, 913-925 Tracy Avenue, Kansas City, Mo.

GOOD WORDS FOR "WEEKLY UNITY"

Aurora, Colo.—We have so much to be thankful for. We are stronger in our own thought each day. *Weekly Unity* has a wonderful influence. It always turns the thoughts in the right direction.—*Mr. and Mrs. E. H. M.*

Belleville, Mich.—Your magazine has done everything for me during the past year. A year ago I was not able to walk across the room. Now I am able to do most of my own work. I could not do without *Weekly Unity*. We all look forward to its coming.—*Mrs. H. P.*

Blue Island, Ill.—I cannot do without *Weekly Unity*. It has been such a blessing to me during the past year. I was sick and discouraged, and thought I would have to give up my position, as I was not able to do the work. My hours were long, fourteen hours per day. The doctors could not help me. Today I am in better health than I have ever been before, and instead of working fourteen hours, I work eight and get the same money, besides many other blessings, far too numerous to mention. I still have the same position, but my work is a pleasure instead of a burden.—*N. E. R.*

San Jose, Cal.—*Weekly Unity* has been of great help to me, and your prayers have brought me through many trials.—*M. W.*

St. Louis, Mo.—I enjoy the *Weekly Unity* very much and have received great benefit from it.—*Miss M. E.*

Morgan Park, Ill.—I have been able to help a number of people by giving them your books and papers, and several have sent for Miss Cady's "Lessons In Truth" and Mr. Fillmore's "Christian Healing." To me they are without price. The *Weekly Unity* grows better all the time.—*C. E. H.*

THE KINGDOM OF HEAVEN

DONALD

I, I, I, itself, I,
The inside, the outside, the what and the why,
All I, I, itself, I.



THE Eternal Truth that Christ Jesus voiced and taught centuries ago is as true now as it always is and has been. A cardinal point in the teachings of the great exemplar was that the "kingdom of heaven is within you" and that "whatsoever a man thinketh in his heart, so is he."

There is nothing whatever which comes into any man's affairs but that he is informed of it by his mind, and by nothing else. That part of him that knows it exists and is alive, is obviously mind, and can only be informed of things outside by mental means.

The question is: is it informed of exterior things and events, or does it produce their images in itself, allowing them to be projected in thought to a world of exterior conditions of its own making?

In reality it can know nothing of anything outside itself, for what are said to be external objects, it sees only as its own mental images, which it has created itself from ideas it has reason to suppose would be outside in the ordinary course of events.

As a matter of fact, every individual mind acts in the reverse way to what is commonly taken for granted; it forms its own mental images and projects them as its environment. It is because of this that men have such different associations and feelings in regard to the same people and places.

Imagine a great audience in a concert hall. In the dim

recesses the unwieldy bulk of grey steel organ pipes lose their form amongst the shadows, like pillars in the temple of the god of music. The organist appears and seats himself; a sweet sound of far distant music swells up out of the silence. Every ear is strained to catch the least note that floats out angelically from the echo-organ; the sound swells and doubles, growing and growing until with a roar the whole scope of the instrument is employed, and the sound floods forth like water from a bursting dam, thundering forth and shaking the very walls of the great building with its wild, free gladness. The music ceases. There is a pause of tense stillness. Then suddenly like a clap of thunder the roar of applause breaks forth.

Now, this music was a series of pictures conceived in the mind of some great composer—Beethoven perhaps—who never heard any material reproduction of his greatest masterpieces. But the grandeur of the music, as it was born in his great mind, could never be equalled in any material and limited reproduction. Having been once formed in his thoughts, the sweet concords are never lost; the spirit of them exists in the infinite mind, while their form exists in its outline on paper, as a clue for others to follow up this train of great thoughts, and to reproduce their glory.

The organist knows the music before he sits down at his instrument; he knows what the real music should be, and forgetting all else he endeavors to throw his whole being at the time, into the production of its chords and melodies.

Now the spirit of the music, the original unlimited idea of it, the essence of its fullest beauty, might be called its Principle, while the temporary production could be named the effect.

Take another instance—the tulip bulb or flower seed is placed beneath the ground, a dirty, brown object, yet the gardener knows that, at a certain time, a flower and leaves of fixed colors and size will appear. The idea of the flower exists long before anything of it is visible. This again in mind is the Principle of the flower, and the actual, though sometimes decayed, growth is the effect.

But an organist may make a mistake and produce a discord, or the flower may be covered with blight or eaten by a slug; but these imperfections have no place in the real principle.

Another noteworthy fact is, that principles are of no practical use without effects, and effects cannot exist without principles. For instance, the principles of mathematics would be worthless were they not expressed in their application to the solution of various problems; and vice versa, the figures of the sums would be without value if not governed by the fixed law of their principles. And it is obvious that a principle, whether of mathematics or of anything else cannot be material, but mental.

In considering the reality and whereabouts of the kingdom of heaven, God—the soul and creator of all, is the Principle we shall consider; and man—his image, will be the effect.

God is the Principle of everything real, and that which is real and eternal includes only that which is perfect, beautiful and true. In good there can be no consciousness of evil, else good would not be wholly pure. Habbakuk says, "God is of too pure eyes to behold iniquity."

The somewhat cold and dead sense conveyed by the word principle in connection with God is dispelled by John's definition of him. He said, "God is Love." And what could be more tender and warm than the very principle and essence of love? So we see that the power behind every good action or beautiful thing, that is, its principle, is God; whether it be a small act of kindness, a flower, or a masterpiece of art, or a wonderful sunset.

Man is not a separate being possessed of a life that is born, matures, decays and finally dies, flickering out like an expiring candle. Man is the idea of God, made in his image and likeness, through whom the Divine Principle is expressed. He may be compared to the lens in a camera through which rays of light pass, making an image on the screen of whatever is in front. The lens itself is a clear glass; the clearer it is the better the picture.

Thus, man forms an image in his consciousness of whatever beauties of Divine Principle he turns himself towards. Now some ill-constructed or badly polished lenses distort the image which they throw on the screen; even so, some men reflect distorted ideas of Divine beauty. Other lenses may have specks of dust adhering to them, and these specks cast an enlarged shadow on the screen, obscuring part of the picture, but the shadow is not a true representation of the scene before the camera; it is merely the absence of the proper rays of light. Similarly man allows illusions to deface his expression of God, and they look very real to him. Scientists, by experimenting with different forms of lenses, have made it possible to increase their covering power, besides doing away with all their defects. It is possible too, for man to enlarge his capacity for seeing good, and thus to have larger views of infinity whose endless vistas are constantly opening up before him as he progresses. It was this power that made it possible for the prophets of old to foresee coming events and tell of happenings at a distance; their outlook in infinity had become less limited by time and space.

We see then that every condition with which we come in contact is the result of the ideas or thoughts which we have allowed to pass through our minds. The source of these ideas is God who is omnipotent, omniscient and omnipresent good; and in whose presence therefore there can be no evil. Any error which may appear is the result of a speck, or illusion on the lens of the consciousness of man.

We must then make it our principal object to guard the door of our mind, admitting only true images, such as we wish realized about us. Jesus allowed God's thoughts to flow freely through him, and he frequently said words to the effect of the following from John 14:10: "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." Again he stated, "He that believeth on me, the works that I do, shall he do also," and "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the

Son." That is, that the glory of the infinite beauty (principle) may be manifested in God's idea (man).

In Phil. 2:13 Paul wrote, "For it is God which worketh in you both to will and to do of his good pleasure." From this it may be seen that in reflecting the Divine harmonious whole, we can have no desires which are out of harmony, because all our affections and wishes are first reflected from God and afterwards gratified from his infinite store.

Now, we form our own ideas of friends; that they are to us just what we make them in thought. We all have ideals, and we throw the halo of them about our best friends. Every man is surrounded with these thought halos—the ideas other people have of him, and if he is a right thinking man the good in all these pictures is fixed permanently as part of his being, while the evil does not affect him in any way, as, armed with love he takes no thought of shadows. Thus we see that everyone is constantly helping to build up the outward characters of his acquaintances, by recognizing the good in them. Perfect brotherhood is to see your friend as the perfect expression of God, and seeing this, it is impossible to help loving both the friend and his God more.

In the first and true account of the creation, in Genesis, we read, "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

In these verses it is clearly stated that man has dominion over all the ideas in his mental kingdom, which together make up his picture of the world. We are also given to understand that man is Spirit like his Creator, who has formed him in his image and likeness.

In this true account, male and female are created simultaneously. But what are these two beings? They both are classified as man, and are equal, but they express

especially, different vistas in the infinite principle; although each, when fully developed should be able to manifest the whole.

Returning to the metaphor of the camera, we know that a single lens and picture, although reproducing the object photographed exactly, does so on a flat plane without the fullness of perspective effect. Now, if the camera is made on the stereoscopic plan, with two lenses taking two precisely similar pictures, but from very slightly different standpoints, the resultant print when properly viewed exhibits the full perspective effect of the actual scene.

Similarly, man and woman working together and bringing their slightly different qualities to bear as one on the day's affairs, produce a more complete and beautiful expression of God's spiritual universe.

Every man has in mind from childhood's days an imaginary picture of his ideal partner, and imagines himself going through life and meeting its various pleasures and cares with her. Now somewhere this girl is also growing up, and in her mind is the picture of her ideal. When these two who have been forming themselves in mind to work in harmony with, and love their mental image of the other, meet, then together they can be a channel for the fullest expression of good and happiness. Frequently, however, a man may meet someone who apparently conforms to his ideal, and falls in love with her for the time being, only to find she is not in reality what, with the glamour of his affection thrown over her, she had appeared to be. But no love is ever lost; for the time the two are happy, and when they part, nothing has been lost, and both their natures have been enriched.

Nothing can separate a man from his ideal, any more than it can cut him off from his source of life—God. The only cause of all seeming discord is the false theory that man has a separate life and mind; finite and distinct from God. Speaking of the outward persecutions directed against him by those who were the victims of this delusion, Paul wrote: "Nay, in all these things we are more than conquerors through him that loved us . . . For I am persuaded that

neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:37-39.)

There is nothing lost by giving up a belief in the reality and self-existence of matter, and by seeing instead, everything in its true spiritual and undecaying beauty, but there is much gained. Neither is it a difficult matter to do this; it merely requires a change of standpoint. Paul wrote, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God."

The seeming reality of matter is the result of the belief mentioned above in a separate power apart from God, who, we have been taught, is omnipotent. The only things that inform us of the substantiality of matter, are the material senses and nerves, which being material, and part of this false conception of life, cannot do otherwise, unless they are to prove themselves unreal. Even on their own evidence they are very untrustworthy in numberless cases.

Mind and matter are opposites. "A fountain cannot send forth at the same time sweet water and bitter," and Jesus said, "No man can serve two masters." Therefore, if mind is real as we know it to be, matter is obviously unreal, being only the suppositional effect of the belief in a separate life, which Christ defined as a "liar and the father of it."

By seeing this we lose nothing, for everything beautiful, happy or good, with all beautiful form, outline and color, remains; but with the additional advantage that they are free from decay, friction and limitation of every sort. The whole of existence works together in harmony from the minutest idea to the great worlds of the universe swimming on to the "music of the spheres."

Said the voice to Moses, "I am that I am." Said the Christ to his disciples, "Before Abraham was I Am." In infinity there is no time; it is merely another result of the

false belief of the existence of an opposing power to God. As these two clear statements show, God and his idea have always existed and always will, without beginning or ending.

Many people say that they believe in Christ's teachings, but they do not believe the time has yet come in which to practice them, as there is so much evil in the world. Jesus said, "I came not to bring the righteous but sinners to repentance." If they see evil about them, it must have originated first in their own consciousness, else they would know nothing of it. Then, the sooner this false sense is cleared out of their thought by the application of the principles demonstrated by Jesus, the better it will be. The world will only be transformed by the transformation of the individuals making it up, by the "renewing of their minds."

There is no case where a man's highest principles should not be followed. Material obstacles may seem to render the way impassible, and if an attempt be made to follow, it is to call down ridicule and contempt on all sides; but such apparent obstructions weigh nothing in the balance of Truth. A way out will always appear just when needed, for "man's extremity is God's opportunity."

The Old Testament is a record of the manner in which those who trusted in the power of right over might, were invariably delivered, though often in a so-called miraculous way. All the great teachers who have lighted the pages of history both before and after Christ, and who obtained glimpses of the omnipotence of God, had, what to mortal sense, would have been trials, but which to them were merely fresh opportunities for trust in the all-power of truth and love. They all taught something of the law which Jesus emphasized: "Do unto others as ye would that they should do to you," and "Overcome evil with good."

It is manifestly impossible to destroy error by recourse to material force, itself a gross error. "Woe unto them that go down to Egypt for help," we read in Isaiah 31:1, 3, "and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the

Lord. Now the Egyptians are men and not God; and their horses flesh, and not spirit. When the Lord shall stretch forth his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall all fail together." If men do not choose to understand truth as their privilege and joy, they will force themselves to it by suffering. For if one believes in the reality of matter because of the unreal pleasures attached thereto, he must naturally take the suffering, which is an integral part of the belief.

Paul writes, "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap; whether to the flesh, he shall reap corruption; or to the Spirit, life everlasting."

The Bible is full of promises of abundant good, happiness, love, and God's protection and harmonious care; and Psalm 37 contains some beautiful examples: "Cease from anger and forsake wrath; Fret not thyself in any wise to do evil. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth . . . The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand . . . Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

The inflexible law of justice consigns all error to its native nothingness, but those who still believe in this unreality will still experience pain, as a result of their unbelief in the harmony and omnipotence of God. It is written, "Vengeance is mine, I will repay, saith the Lord." This does not mean that Divine Love will go out and chastise sinners, for in Infinite Love there can be no sense of its opposite. The fact is, that evil is self punished until destroyed. If we attempt to punish it, we only make it stronger by putting belief in its power, whereas we are told, "Fret not thyself because of evil-doers."

It is the object of God, our Divine Principle, that we, his expressions, should be perfect in all we are and do, for

only so is his being expressed. We will quote again from Paul, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work. . . . Being enriched unto all bountifulness in everything, which causes through us thanksgiving to God."—II Cor. 9:8, 11.

Man has the omnipotence of Good behind him, and an abundance of everything waiting for him to use. The long vistas of eternity stretch before him, and he may go forward now with his heart singing for happiness unto the perfect day.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

We are not concerned with the troubles or failures of the past; and the future will never be with us, so let us find and enjoy the kingdom of heaven within us now, and echo the words of Ella Wheeler Wilcox:

"Give me new times, bright with a prosperous cheer,
In place of old, tear-blotted days:
I hold a sunlit present far more dear,
And worthy of my praise."

WORDS

Words are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements that mar his fate.
When love, health, happiness and plenty hear
Their names repeated day by day,
They wing their way like answering fairies near;
Then nestle down within our homes to stay.

—Ella Wheeler Wilcox.

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking in your thought.—George Macdonald.

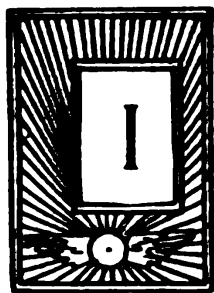
FINDING SATISFACTION

EDNA L. CARTER

A good man shall be satisfied from himself.—Prov. 14:14.

Restore unto me the joy of thy salvation.—Psalm 51:12.

Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption.—Eph. 4:30.



IN THE effort to disentangle man from the material objective world and restore him to his seat of dominion within himself, confusion has arisen as to what is really external to him. The external is merely that which is foreign to his nature; that with which, in his spiritual being, he cannot be at-one. The universe is not external. It is all one with man in Divine Mind and the whole work of redemption is to restore man to, and establish him in right relation with his source, and with all creation.

Referring to the first text quoted above, a good man is far more than the ordinary mortal concept of good encompasses. Oftentimes very negative people are "good."

A good man, according to the Divine standard, is one who knows God, understands his relation to him and lives in conformity with the laws of Being. Such a man is satisfied from himself. This does not mean that he is sufficient of himself, but that he is so perfectly connected in his own being with the whole universe, and so harmoniously related to it that he draws from it, through his inner consciousness of oneness with it, whatever he desires.

The promises of supply are fulfilled in this way. Through understanding of the one spiritual Substance, omnipresent and unfailing, and of oneness with it in Divine Mind, man draws to himself whatever he needs, and so he has fulfilled to him the promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Neither the burden of material riches, nor the burden of lack can fall upon one who is supplied from his own inner consciousness of spiritual substance. He has plenty, and with it, satisfaction.

In these last days many people are finding God as Law and Principle and are striving to make use of the law to help them fulfill the desires of the natural man. They want to eat, drink and be merry, and they try to work the Law to get the wherewithal as they are enlightened enough to believe in its power.

Others have discerned the truth of God as Law and Principle, but know him also as Father, as quickening Spirit, and they have come so fully into consciousness of him through the baptism of the Spirit that their hearts burn with love for him, and they give themselves to him in loving devotion and consecration. These can say with Jesus, "My meat is to do the will of him that sent me." "My meat" is the sustenance for soul and body that comes through obedience to the law of love and wisdom, expressed in the Father's will. Those who truly find and keep his will need have no anxiety about supply. It is assured to them by the law which readily responds to the unselfishness that always accompanies glad compliance with Divine Will.

The satisfaction of health comes also from within man. "It is neither herb nor mollifying plaister" that restores health, but the one great healing, life-giving Life with which man is one in his own being. The disappointment and dissatisfaction and weariness that are felt when health is sought through material means proclaim to man that he is on the wrong trail in his pursuit of health. He must turn within himself, and there find the fountain of life. There, he can drink freely of the life-giving waters and his soul will be satisfied.

Everybody seeks joy. Without it, the soul cannot know its perfect satisfaction. It is in the very being of man to desire the joy of the consciousness of God; but in ignorance of this, people are rushing here and there in a mad, wild scramble for pleasure, thinking it is to be found outside themselves; but the "good" man finds his joy where he finds supply and health—within himself.

Joy, like every other spiritual blessing, must be taken first by faith. Belonging innately in being, as it does, to

lay hold of it in faith is a duty. If we grieve, we grieve the Spirit away from us and thus lose the sealing (keeping in safety and security) unto the day of redemption (the time of completion of the redemptive process).

True, it is written, "They that sow in tears shall reap in joy," and "Blessed are they that mourn, for they shall be comforted." The penitent's tear is acceptable with God, and the tears that sometimes flow in the breaking up of old states of consciousness are a merciful relief in sorrow. But such experiences differ from the grief that wears and wastes the soul and body. "Godly sorrow worketh repentance . . . the sorrow of the world worketh death."

Grieving often gets to be a habit of mind and finds expression in fretting, worry, anxiety and murmuring, sometimes breaking out in open rebellion. A definite act of the will in laying hold of joy is necessary to overcome such conditions. The Psalmist's prayer, "Restore unto me the joy of thy salvation," makes a good initial step in the attainment of joy.

Besides prayer and discipline of thought, another necessary factor in establishing the joy-consciousness is wise and careful self-examination. Inquire whether you are doing anything to cause sorrow or pain to any other living creature. Since you are one with the universe, you must stand in right relation with it. Perhaps your sorrow comes as a reaction of some wrong on your part toward some other living creature that shares with you the right to life and liberty and happiness. You may be preying upon your fellow creatures, causing them pain and robbing them of life that you may feed upon their dead flesh. The wrong to your brother who loses his finer sensibilities and sacrifices his manhood to slay, that you may eat, may be the cause of your ill-health or whatever is giving you unrest. You cannot be satisfied from within yourself so long as you are not properly unified with and adjusted to the rest of creation. "With what measure ye mete it shall be measured to you again." The errors that produce the undesirable seem remote and hard to find, only because you do not look close enough for them;

they are as near as your own thoughts and as plain as your own deeds.

Sorrow often results from a failure to recognize the universal in all human relationships. These relationships are like vessels given to hold the wine of love, but selfishness counts the vessels as personal possessions and refuses to keep open their connection with the One Love, which is the source of all. The universal flow being stopped, the wine becomes bitter and poisonous instead of life-giving and joy-giving, as it would be if kept one with the universal. This illustrates again that we are one with the universe and cannot know joy and satisfaction except in that understanding. We must keep in right relation, not only with all else in creation, but with our own expression of life in our bodies. Violation of the law of expression in ourselves brings us to grief just as surely as wrongs against others. "Thou shalt love thyself as thy neighbor" is just as true as "Thou shalt love thy neighbor as thyself." Flesh practices that are an outrage against soul and body are considered respectable because the law of man permits them. Many persons suffer mentally and physically because they do not know that their own respectable sins produce their misery. Their souls cry out in protest, yet they do not understand the cry. Close, even within themselves, they will find the error, and there the remedy. Divine purity will give satisfaction and joy when the delusion of sense-satisfaction is no longer allowed to take away man's dominion and his spiritual joy.

Mothers are often rebellious against God because a son or daughter has brought them sorrow by a life of wickedness, even to murder. Oftentimes the evil tendency was given to the child by some destructive thought or act of the mother against the child before it was born. Or it may have come from her own slaying of some creature for food, or handling of its dead body in preparation for food.

The expression, "The hand of the Lord," occurs often in the Bible. When it is made a practical working factor in one's life through faith it proves to be a key to satisfaction. To recognize "the hand of the Lord" means simply that

whatever occurs, we know God is doing it. Unpleasant conditions may confront one, seemingly the work of selfishness on the part of others, but if one looks back of all these things; back of the people who apparently cause them, to God as the one cause, good lessons will be found in the experiences, and when the lessons are learned the experiences will pass away.

God is sometimes spoken of as First Cause, but this implies other causes, so making the multiplicity of gods which we fall down and worship and seek to propitiate, because we believe them to have the power of Cause. Mammon-worship is belief in money as cause, furnishing supply and making happiness.

God taught the Israelites the truth of the One Cause when he said to them, "Hear, O Israel; the Lord our God is one Lord;" but they were slow to understand.

Sins and iniquities produce all the suffering in the world, but they are not Cause. They merely stand in the way of our receiving from the one beneficent Cause, its bounty and joy. "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah 59:12.

When we read this we think it refers to bank robbers and others who do the deeds that bring them to prison; but always, "the Lord's hand is against them that do evil," whether the evils are great in the eyes of the world, or only our own petty envy and jealousy, and covetousness and pride—sins that we condone because they seem just a natural part of ourselves and therefore not very seriously evil.

When things are out of order and harmony, it is a revelation that we have turned ourselves against the law of our being in some way and we feel the hand of the Lord against us. But the hand of the Lord is toward us for good as soon as we put away the error that separates between us and our consciousness of the One.

"Agree with thine adversary quickly," does not require one to sacrifice Truth and fall in with error in an effort to make peace. This command calls for that attitude of mind, which instead of fighting evil, looks back of it for the lesson which the seeming evil carries. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Some day soon the race is going to wake up and realize that it is all foolishness to blame fate or a mysterious Providence for all the sorrow that is in the world. "The good man is satisfied from himself" (being one with Cause), and just as truly all the evil and dissatisfaction which men experience comes from within themselves.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all Revenge is Crime,
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison walk,
And Love look in upon his solitude.
The beautiful lesson which our Saviour taught
Though long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.
—J. G. Whittier.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—
Cicero.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

REBUILDING THE TEMPLE

IDA M. MINGLE

"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. Then answered the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."—John 2:19-21.

"Know ye not that your body is the temple of the Holy Spirit which is in you?"—Paul.



WE ARE now entering the age of the reign of the Christ righteousness, and a new race of peace and purity and wholeness is being established. The goal to be attained by this new race is the unifying of the whole man, spirit, soul and body, in Jesus Christ. The old theology ignored the body and gave it no place in the scheme of salvation, but the body is the "temple of the Holy Spirit," and through the inspiration of this Spirit that dwelleth in man and through which he understands, we know that body-building from the beginning unto now, has been and is under exact law. We are discovering that our destiny is in our own hands and always has been; that when freed from superstition and deception, and filled with understanding, we can take up our cause intelligently and work out our salvation according to scientific, demonstrable truth.

The destiny of man is summed up in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye therefore," gives no clue to a future date, but refers to the present, the now. Heaven is conscious harmony, an orderly unfoldment in man of the attributes of Being. God's sole object in the creation of man was to express perfection. The highest ideal that God contains is pictured in his ideal man, the Christ. This ideal man was given dominion over all other creations and was admonished to be "fruitful and multiply and replenish the earth." God, in the first chapter of Genesis, was dealing with a realm of ideals. "God is Spirit," and his ideal man

is spiritual. Spiritual man was to multiply and replenish the earth; image his ideals as the Father did. He was to manifest a perfect body and bring into the earth all the fullness of the God-head. He was to be resplendent in power, enduring in life, as the Father, yet dwelling in love, wisdom and humility; to recognize the Father as the source of all being, and live in connection with an inexhaustible supply of life, energy, intelligence, wisdom, strength, love and power to meet his every demand.

To search out the truths lying back of the visible realm, we must emerge from the intellectual mind into the spiritual, the ideal. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spiritually discerned." All cause is in mind, and to understand the realm of manifestation it is necessary to approach it from the cause side. The offspring of mind is ideas (ideals) and all ideas come into visibility or manifestation. This is easily discernible in the world of form. Every piece of mechanism that was ever made, was first an idea in mind; every structure that was ever reared lay first unborn in the realm of the invisible. This is the divine order of creation, first mind, then the idea, followed by the manifestation of that idea. Nearly all religious doctrines have taught the immortality of the soul. If we are immortal souls, then we always have been and always will be. Having always been, we have existed in form or manifestation in exact conformity to the laws of creation. God's ideal man, his Son, the "image and likeness" of the Father, according to the creative principle of "everything bringing forth after its kind," became manifest, and the manifestation was designated *body*. Man clothed in beauty of soul and splendor of body lived in conscious communion with the Father and dwelt in the Paradise of God. In exercising his inherent powers of creation, man became enamored with his creations, thus losing sight of the source of being, his "I Am" God-center. Personality entered and thereafter man became dual in his nature, seeing the greater and the lesser, termed "good and evil." Ages

of birth and death came to this Adam man, and not until the attaining of eternal life by Jesus Christ do we behold again the spiritual body, God's Divine Idea man. Jesus became the "first fruits of them that slept." Can we wonder that the prophet, Isaiah, wrote, "And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

All are agreed that the great demonstration, that which crowns all others and includes all others, is the demonstration of eternal life. The first realization necessary to one who would "pass from death unto life," is the truth of our real nature, our natural inheritance from God. God is the one Creator, the one Being out of which all is made that is made. God is all life, harmony; the one supreme good. Accepting God as our Father, we must conclude that our inheritance is only good, and these bodily discords and mental confusions are only passing dreams to be annulled forever by establishing in consciousness this Truth. It is only man's belief in these things as real that has caused them to have a seeming dominion over him. Much of the confusion that has beset mankind has come out of the false teaching that death is the key that opens the door to heaven; and that suffering and discord is the "will of God" and should be meekly and patiently submitted to. Regardless of these teachings concerning heaven, it has been very noticeable that when one had an opportunity to enter into and enjoy the glories of this heavenly domain, he earnestly sought man-made remedies to restore harmony to his body, and so put off his triumphal entry into glory. Why this inconsistency?

Instinctive in all creation is the desire for and love of life. No matter how insignificant the manifestation of life, self-preservation is written in its inward parts. The tiny ant, the busy bee, the bird, the fish and man, each have a consciousness of the life principle in them and in their own way desire to preserve and express in various forms of energy and intelligence this inherent life idea. All are seeking through this idea to come to perfection, and the perpetuation of life is necessary to attain this end. To express life, it is

necessary to have a body through which to operate, and so making the body a substantial, enduring dwellingplace is receiving proper attention in these days.

Seneca, the great Roman philosopher, 2,000 years ago, said, "Man does not die—he kills himself." Recent scientific research proves that this is true. Scientists are proving that *thought* has power to build organic structures and that thought has a constructive or destructive effect on the organism. You would not expect a builder who used faulty lumber, stone and mortar to erect a perfect building; no more can a man put into his body the limited thoughts of the mortal mind and reap a perfect, indestructible body. The sculptor cannot call anything out of the marble which does not first live in his own mind; neither can we bring into manifestation that which is beautiful and true if we image the false, the inharmonious. "As a man thinketh in his heart, so is he"—not what he thinks he is, *but what he thinks*. If man had not lost sight of his source in pure Being, he would have kept his perfect body. Since by sin (thinking out of harmony with Divine Mind) destructive agencies came into the world, and death resulted, metaphysicians conclude that by understanding the laws of Divine Mind and applying them in the unifying of man's body, soul and spirit, death will be overcome.

The overcoming of death is a daily process. "I die daily," said Paul, and every overcomer is daily dying to all that is unlike good. He is also being reborn daily through affirming the truth, and so the balance between death and birth (waste and repair) is constantly being equalized. To cast sin out of the mind is to cast it out of the body, for the body is the product of thought. Jesus Christ became Saviour of the race when he chose to instill into its consciousness a power and intelligence that overthrows error and establishes righteousness. Salvation is a free gift from God. However, man must take this gift, and through a mental process resurrect himself as did Jesus; but the body of sin is not destroyed until we cease to serve sin. Paul makes this very plain in his words, "Reckon ye also yourselves to be

dead indeed unto sin, but alive unto God through Jesus Christ our Lord." If the body we have brought forth does not measure up to our ideals of what a body should be, through the power of thought it can be rebuilt. The pure Substance and Life of Being is ever ready, waiting to be molded by a mind of mastery. When we begin to affirm the presence and power of the pure Substance and Life of God in and through our bodies, they begin to go through a refining process; this continues in the degree that we speak the freeing, redeeming words of Truth, until this "corruptible shall put on incorruptible, and this mortality shall put on immortality." Jesus realized the pure substance and life of his body, and sought to bring this truth to the consciousness of the race in his last supper, commonly referred to as "The Lord's Supper." His body represented the Substance of Spirit, and his blood the Life, and we appropriate it when we daily feed upon words of substance and life in meditation and prayer.

Daily realize the spiritual nature of the body and consecrate it to God. Affirm after this manner:

Every cell in my body is spiritual, constantly changing, eternally new, and my body is now fresh from the pure substance of God.

I realize that daily, hourly and each moment I drink from the fountain of inexhaustible life, because life is God.

The Spirit of Intelligence within me constructs and re-constructs my body, making it pure, perfect and well, and molds it into permanent health and perpetual youth.

Every morning I am young and inspired, fresh and vital, filled with the zest, joy and peace of the Divine Spirit of Life and Youth.

Every organ in my body is composed absolutely of ever-renewing substance, and my consciousness is permeated with the idea of perpetual growth.

I now stamp the new cells that are constantly being created with thoughts of Eternal Youth.

I keep my mind stayed upon the Divine pattern of the

body consciousness, realizing power, beauty and freshness in my body.

I am a child of Infinite Youth. My inheritance is from God. I am eternally young in the realization of my Divine parentage.

I am continually growing and am continually inspired to think only attractive, constructive thoughts.

We become like that which we continually image in mind. Some one has said, "Assume a virtue if you have it not." If you desire abundant life, assume that you have it (in Truth you do have it) and you will soon become conscious of abundant energy, expressing in and through your body. Consecrate this energy to God and use it to his glory. In this way both the Father and the Son are glorified, and you will find that "all these things" you have long sought directly, come easily and naturally, because you do "seek first the kingdom of God and its righteousness."

Dominion and power is implanted in man by the Father and he can exercise it in the control of thought. Every thought that passes through the conscious mind sinks down into a realm of mind called the subconscious. The subconscious is that realm of mind that contains all past thinking, and largely controls the bodily organism. The subconscious cannot take the initiative, but does carry out with unerring efficiency the impressions received from the conscious mind. The conscious mind writes the order, so to speak, and the subconscious sees that it is executed. How important it is then that we hold only in mind that which we wish to see manifest in our body and affairs! The Divine plan of the body is perfect, and only by conforming our thinking to absolute truth can we bring forth the perfect body. When the quickening power of the Spirit enters into the consciousness, error thoughts of the subconscious come to the notice of the conscious mind to be forgiven and cleansed. As true thinking is established in the conscious mind, the subconscious takes up the true line of action and bodily changes begin. If this transformation is done in a harmonious, orderly way, a gradual change takes place.

We can keep our minds so filled with righteous, true thinking, that discord is forever banished from our world. God is everywhere present and there is no room for anything unlike him. If good thoughts occupy the mind, there is no room for anything unlike them.

About one thing we can rest assured: nothing in the universe, nothing in connection with human life is outside the realm of law and order. Perpetual growth is the keynote to abundant living, and must include the demonstration of abundant youth, health and life. These qualities are here in their fullness now, and man lays hold of them when he becomes conscious of them as part of his very being. To have life is something more than agreeing that life is eternal. One must become conscious of pulsating, limitless, spiritual life ever flowing in and through his body. To do this he must turn from the personal self to the Universal, the Christ. "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it," speaks the Christ in each of us. The sole object in perpetuating the body is the glorifying of God in the Son and the Son in the Father. We are heirs of God and are subject to the laws of Spirit. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "Ye must be born again," born of the Spirit; realize that the very nature of man is spiritual and that this includes the body, which, in its real character is the "temple of God." "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." To believe in the resurrection of the body in an external, literal way availeth little. We must have the consciousness of Christ being formed in us. Having the mind of Christ is to consciously connect with all the ideas of Divine Mind.

All overcomers are regenerating the body, whether they have consciously taken dominion or not. To instill ideas of truth into the mind is to set into operation a reconstructive

principle in the body. The changes that follow should be understood as the breaking up of old conditions and the formation of new body structures, and is a time of rejoicing rather than of fear. Hold that the harmonizing, vitalizing Christ life is now transmuting your body into pure spiritual substance, and it will, in the degree of your faith and consciousness of the truth, picture forth the substance of your thought.

It is important in rebuilding the temple, that all the forces of the organism be conserved and consecrated to Spirit, to be used in the erection of the new structure. For ages we have been conforming ourselves to the standards of the world, giving our forces to physical generation instead of spiritual creation. All the activities in generation are death-producing and destructive to the body. Paul says, "To be carnally minded is death." Sensation in its real nature is an heavenly ecstasy and under divine law; only when it is turned downward and dissipated as sex is its pure nature adulterated. It is necessary in rebuilding the body to destroy the sense of sex. Chastity alone, does not suffice to redeem the body from ideas of sex, but all sense of impurity in connection with the pure life idea must be eliminated from consciousness through denials, affirmations, consecration and prayer. The organism is made of an aggregation of thought centers, thoughts of like nature grouping themselves and forming the organs of the body. Thoughts of life focalize in the loins and form the Life center. Through this center God's divine energy flows into the consciousness of man, and if this life force is consecrated to God, it becomes a mighty factor in transmuting the body into pure substance of Spirit. The ax must be laid at "the root of the tree; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." False beliefs in fleshly and sensual gratification must be erased from mind before the innumerable diseases that they picture will disappear and the body perfected. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but

he that soweth unto the Spirit shall of the Spirit reap eternal life."

The real man is spiritual and all his desires are spiritual. He is the child of Love, and this Love is holy and pure. The goal that Truth places before us is the same attainment reached by Jesus Christ. He came that we might have life and have it more abundantly. To be alive in Christ is to also "present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

"To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

A DAILY PRAYER

To be conscious of my unity with God.

To listen for his voice and hear no other call.

To separate all error from my thoughts of man, and see him only as my Father's image.

To show him reverence and share with him my holiest treasures.

To keep my mental home a sacred place: Golden with gratitude; redolent with love; white with purity; cleansed from the flesh.

To send no thought into the world that will not bless, cheer, purify or heal.

To have one aim: to make earth a fairer, holier place, and to rise each day into a higher sense of life and love.—

Author Unknown.

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning, if, after all, we remain in total ignorance of life.—*Edward Purinton.*

Discretion of speech is more than eloquence.—*Bacon.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

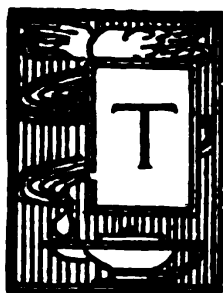
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

AS UNTO THE LORD

"Whatsoever ye do, do it heartily, as unto the Lord, and not unto men."—Col. 3:23.



HE within and the without are one, the former expressing and the latter being expressed. The external form is nothing then in itself, but represents inner processes of thought; in that thought is the creative factor governing all manifestation. To enter into this inner realm of Being and work from this center is to do whatsoever we do, "as unto the Lord, and not unto men." The "Lord" is one's own consciousness of God as an indwelling presence and power. Jesus spoke from this center when he said, "I of myself do nothing; the Father within, he doeth the works." Man makes conscious connection with God in the "Secret Place of the Most High" and comes in touch with an inexhaustible source of riches that give strength, understanding and independence.

The sun is the center of a solar system and every planet of the solar system bears a right relation to the sun. So within man is a sun (Son), a divine center which, when he has established himself in right relation to it, radiates into all his affairs and brightens and illumines his life.

Expression is the law of growth. It is man's privilege to be a creator, to express (press out) from himself, the Divine Ideas implanted in him from the beginning. All true expression is through the Son, the God-center in man, and to express from this center is to be stimulated, exalted and inspired; but to express from the personal center of consciousness is to be constantly drawing on the reserve forces of the body with disintegrating effects.

Before man can do everything heartily (with joy), he must become conscious of his Divine self. Jesus sought to teach the difference between the limitations of the personal self and the glorious freedom of the divine in his counsel to Martha, when she suggested that he bid her sister Mary help her. Jesus answered, "Martha, thou art careful and

troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Martha was expressing unto men, and subject to the limitations of those she served. Mary was in conscious touch with the Father and had chosen that good part, which liberated her from all bondage of the personal. A man binds or frees himself by his own acts. Paul advised that we set our affections on things above and not on things of the earth.

All knowledge is within, and in whatever capacity we are serving, it is revealed to us by God how best we may express, how we may acknowledge him. All power is of God, whether it be the power to prepare a meal or heal the sick, but to dwell in the outer form of expression is to miss the beauty of the inner reality. "The letter killeth, but the spirit giveth life." The Holy Spirit within will guide, instruct and inspire if we let go of the personal and abandon ourselves to its guidance. Only in the silence of our own souls can Spirit speak. How can we contact Spirit if our minds are filled with personal plans and aims?

It is not enough that we have a conception of the principles of Truth. Truth must be lived, expressed, demonstrated. If Truth cannot make sweeter my daily duties and lift them out of the commonplace, it is still only a beautiful picture on the walls of my mental home. There is an art as well as a science of Being. It is possible to glorify with thoughts of Truth all that your hands find to do. If you are making a garment, thoughts of Truth may be stitched in every seam, so that the wearing of it will attract a response to the Truth that has really become a part of it. If you are sweeping a room, it can typify the erasing of error thoughts from the mind, sweeping down the cobwebs of tradition, precedent and time-worn theories. If you are washing the dishes, the cleansing may be symbolical of the denial and washing away of all impurities from your mentality. If you are a constructor of houses made with hands, your work may represent to you the building of the "temple of God," the constructive processes going on in your own

body temple. I am reminded of a friend, an earnest seeker and doer of Truth, who, in giving a house party for her daughter, so charged the rooms with thoughts of the presence and power of Spirit, that some of the girls arriving "tired and sick," were immediately healed of all inharmony. For days they basked in the presence of the Holy One, and recognized in their own way a different atmosphere from similar festivities. Every act of the life can be holy and the gospel of Truth preached in every word and gesture.

Men and women too, are the outer expression of ideas, of qualities of mind. One may be symbolical of joy, another wisdom, another strength and so on until the whole human family can be reduced to its original realm of ideas, and personality be lost sight of. If we cultivate the "single eye," we will see only the good. Gloom may appear to the sense of sight, but we can change its name in the twinkling of an eye to joy, and so always see the "silver lining to every cloud." This method of applying Truth in acknowledging good (God) not only eliminates the dross from that which we behold, but it in turn cleanses and refines our own mentality. We become like that which we image in mind.

When man identifies himself with God, believing in his own divinity, he looks out upon the world of form and seeks to harmonize what he sees with what he knows of the one, eternal, omnipresent Good. All so-called "evils" are distortions of Divine law; mistakes made by man in "multiplying and replenishing the earth" after his own pattern instead of the Divine one. Life proves to man that if his mind is filled with holy, loving and pure thoughts, a consciousness of harmony comes into expression in his body and affairs. "If you would teach the people to act rightly, teach them to form correct judgments," said the wise Socrates. There is a righteous judgment upon which to found all our thoughts, and an understanding of the principles of Being alone reveals to the mind of man what is true and what is false. The object of all study of Truth is to train ourselves in believing in the supremacy of our Divine Self. Realizing our

divinity, we become conscious of the Spirit of Truth within us, which is our true teacher.

The greatest need and desire of man today is for individual expression. God gave us a distinction all our own. Never can this individuality be unfolded until we express "as unto the Lord, and not unto men." We have been told time and time again to "consider the lilies, how they grow." They express from the within out; they clothe themselves about with their inner beauty. This is the divine order of creation in the universe. The birds sing their own songs, which are created in their own breasts and given forth in the pure joy of expression. Man must become conscious of his individuality and his freedom to express all the ideas of Divine Mind, which is his natural heritage. Man is superior to every limitation that besets him. Circumstances have no power to effect him. It is the consciousness in which he enters into circumstances that make or mar his life. Always the world of effect is pointing him to the within.

Truth reveals to us a vision of the glory that will be in this world of ours when man, conscious of himself as a creator, exercises his inherent powers of dominion and brings forth in Divine order the new heaven and the new earth. Even now "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

THE UNITY CORRESPONDENCE SCHOOL

A Digest of the Lessons for the Benefit of Prospective Students.

The Unity Correspondence School Course was created several years ago to meet the demand for an orderly, systematic study of the Principles of Being.

In order that the Unity readers may have a better understanding of the subjects covered in our Correspondence Course, we have briefly outlined the lessons, as given below. Many other points of Truth and their application in daily living, are set forth in the lessons, but the outline enables one

to glimpse the vast wealth of inner riches to be had through a scientific course of instruction.

PART ONE—SIX LESSONS

Lesson 1. The Silence.

Prayer, its true character and application in daily living—Finding the "Secret Place of the Most High"—Conscious union with God through prayer—Interpretation of the Lord's Prayer—God as Father—Man's identity with God through "I Am"—Concentration—Meditation.

Lesson 2. Healing.

Health our natural inheritance—All causation in Mind—Man's power to forgive sins—Righteous judgment—Relation of righteousness to health—How to heal others—God the one Presence and Power—The body, the "temple of God."

Lesson 3. Prosperity.

What true prosperity is—Understanding necessary in demonstrating prosperity—Reality of Substance—Unreality of matter—The substance of true words—Establishing a consciousness of substance through affirmation—Faithfulness in service—Seeking first the Kingdom of God—Laws governing increase.

Lesson 4. The Body of Christ.

The three-fold application of the Body of Christ—Restoration of man—Restitution of the earth—Spirituality basis of unity—Jesus as Savior of race—The Lord's Supper and its spiritual significance—The true sacrament—Preserving the harmony of the life idea in all creation—The true Sabbath.

Lesson 5. Overcoming.

Man's inherent power and dominion—The power of thought to bless or curse—Realms of Mind—Understanding and redeeming the subconscious realm—Overcoming sense consciousness—Establishing the Christ consciousness—Overcoming belief in heredity—Growth dependent upon ideals held in mind.

Lesson 6. The Great Demonstration.

Attaining eternal life—Man's power to forgive sins—

Man's power to consciously unite with the Life idea—Identification with the Christ self—Death not the will of God—Jesus' teachings of Life—Redemption of the body through overcoming sin—Love as a factor in the Great Demonstration.

PART TWO—TWELVE LESSONS.

Lesson 1. The True Character of God.

God as Spirit—Principle—Father—Omniscience—Omnipotence—Omnipresence—Mind; Man's relation to Divine Mind—Kingdom of God within man—Man's power to manifest Divine Ideas—The one Reality—Nearness of God—Quickening of the Spirit.

Lesson 2. Christ, The Only Begotten of the Father.

Christ, the Perfect Man Idea—Distinction between "Christ" and "Jesus"—The Perfect Man Idea demonstrated in Jesus Christ—Christ, the Word of God—Man's identification with Christ—Christ, the Son of God—Alive in Christ—Asking in the Name of Christ—Transformation of Mind and renewal of body through Christ.

Lesson 3. Man, The Image and Likeness of God.

Creative action of Divine Mind—The Trinity—"I Am" man—"I Will" man—The "tree of life"—God's manifestation through man—The purpose of man—Acknowledging God—The term "man" in scriptural texts rightly applied—Discerning the Christ—Son of God—Son of Man.

Lesson 4. The Formative Power of Thought.

Thought power—Three realms of Mind—Action of the conscious and subconscious realms of mind—The relation of the subconscious to the bodily organism—Redemption of the subconscious through true thinking—Unifying the conscious and subconscious realms of mind with the superconscious—Atonement—Ideas of the Christ mind established in consciousness—Righteousness of body established through thought, meditation and prayer.

Lesson 5. Denials and Affirmations.

The "Yes" and "No" of Mind—Thoughts either constructive or destructive—Denying the false—Affirming

the true—Effect of denials and affirmations on bodily structures—Absolute Truth the one standard of thought—Faith, the accumulation of affirmations of Truth—Denials and affirmations as attitudes of mind—Jesus' temptation in the Wilderness and its application in man's consciousness—Overcoming personality.

Lesson 6. The Word.

The Word as God—All potentialities of Being contained in the Word—Man's power to speak the Creative Word—Spiritual Man, the Word of God—True words are enduring—Divine Ideas established in consciousness through the Word—Realization of the Power of the Word precedes demonstration—Abiding in Jesus' words—Redemption of the body through living Words.

Lesson 7. Spirituality, or Prayer and Praise.

Bible symbology—Twelve faculties of man—Man's conscious union with God through prayer and praise—Spiritual substance—The Upper Room—The effect of praise on the bodily organism—Praise an important factor in demonstrating Truth—Effectual prayer—The true object of praise.

Lesson 8. Faith.

Development of Faith—Faith as a power—Union of Faith and Love in demonstration—Faith a living reality—Man's faith in God and his own inheritance—Success through faith—Faith in our Christ self—Faith in humanity—Righteousness established through faith in the Supreme Good.

Lesson 9. Imagination.

How imagination creates—Imaging Divine Ideas—Effect of imagination on body structures—Imaging the perfect body—Man's power to control imagination—Importance of correct mental images—Suggestion—Activity of the imagination in the subconscious—Transforming the character.

Lesson 10. Will and Understanding.

Man's freedom of will—Blending individual will with the Divine Will—Man's perfect freedom in divine under-

standing—Control of faculties through exercising will in understanding—The will of God always harmony—Overcoming willfulness—Spiritual realization through understanding—Action of the will upon the organs of the body—Will, the directing faculty of mind—Self-control.

Lesson 11. Judgment and Justice.

Eternal law of justice—Cooperation with Divine law of justice necessary in expressing harmony—The day of judgment—Discipline not punishment—Various meanings of "hell"—Purification by "fire" a daily process—The "unpardonable sin"—The Supreme judge—Power and poise the result of being established in Divine judgment.

Lesson 12. Love.

Love, the harmonizing power of the universe—The true character of love is spiritual—Love in the regeneration—Mercy a manifestation of love—"Perfect love casts out fear"—Consciousness of love overcomes all destructive agencies—Union of love and wisdom—"Love is the fulfilling of the law"—Divine love and human love.

In addition to the foregoing, auxiliary instruction covering the literature is given with each lesson. Students may enroll at any time, it usually requiring about three years to complete the course. For further information address the Unity Correspondence School, 917 Tracy Ave., Kansas City, Missouri.

SCRIPTURAL INTERPRETATIONS

"Bear ye one another's burdens, and so fulfill the law of Christ."
—Gal. 6:2.

Christ is God's idea, and in him are all the attributes of God. These attributes expressed make for perfection. "The law of Christ" is the law of perfection. "To fulfill" this law is to know only the good. To bear another's burdens is to reduce the burdens to nothingness through knowing the unreality of anything unlike good. Many people think they are bearing burdens when they take on the load of another and set the other free. But the burden or experience through which one is passing may be the very

thing necessary to bring one to a realization of the folly of his ways, which implies finding a way out, or repentance—turning from the false to the true. "I will return unto my Father," must be the conclusion of the prodigal. "Cast your burdens upon the Lord," and also the burdens of your friends. Know the nothingness, the powerlessness of all that is unlike God, and cast this unlikeness out by speaking the vitalizing word of Truth that sets free from all in-harmony.

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"For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away even that which he thinketh he hath."—Luke 8:18.

All inheritance is from God. Through processes of thought certain ideas group themselves as talents. In our desire to express the attributes of Being these talents seek expression. When we use our talents, like qualities of thought are attracted to us, according to the creative principle of "like begetting like," and "whosoever hath," is given more.

We all have inherent gifts from the Father, but some through lack of understanding or disobedience to the law of use, are in the position of not having, and so "even that which he thinketh he hath" is taken away. Man, himself is responsible for both the increase and the decrease.

This principle is applicable in the study and expression of Truth. There comes a time in the growth of the student when he must begin to give out, to express. This expression brings greater realizations of Truth and fulfills the law of giving and receiving. Growth is stimulated by activity and increase comes only through expressing or using what we have.

* * * * *

"The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5:25.

Time is now, eternal, always present. At any time (hour) one may receive the quickening of the Spirit, be "born again," "hear the voice of the Son of God." The "Son of God" is that indwelling Christ in each of us. "To hear the voice" is to become conscious that we are the offspring of the Father, and to feel the presence of God.

Until this realization comes we are dead, for "He that hath the Son hath life; he that hath not the Son of God hath not life." "To have the Son of God" is to become conscious of our spiritual nature. Truth quickens the consciousness and makes alive that which was dead through vitalizing, harmonizing and renewing the mind and transforming the body. And "they that hear shall live," be made alive in the newness of life in Jesus Christ. This does away with the old idea of a resurrection from the grave, for "the hour cometh and now is." The dead are raised when the mortal mind is cast out and the mind of Christ established.

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"And whosoever shall not receive you, nor hear your words, as ye go forth out of that city, shake off the dust of your feet."—Matt. 10:14.

When those to whom you talk Truth refuse to receive the Truth do not let their doubts cling to you or be at all concerned at their unbelief or unwillingness to follow all the way. "Shake off the dust of your feet," that is, leave them to work out their own material, lifeless ideas. They must discover too, that all that is unlike Truth is "dust." Carry the message to the receptive hearts and rejoice that they delight in the Way of Truth.

* * * * *

"For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

When the Truth enters into consciousness crystallized thoughts are broken up and reconstruction work is begun. "The flesh warreth against the Spirit," and there may seem to be a period of unrest and inharmony. This "chastening" may seem for the present to be grievous, but it will yield the fruits of righteousness. All the dross is consumed and one finds himself more advanced spiritually if he holds firmly to the Truth and makes no resistance. "Be not discouraged, neither be dismayed, for the Lord, thy God is with thee whithersoever thou goest." The old man passes away and "Behold, I make all things new."

The chastening is rather the result of the working out of the law, and the whole man is redeemed and purified

when he becomes conscious that he is a Son, that he may be "received of the Lord." There is no failure in the working out of Truth, and when one is consciously being rebuilt, he can rest assured that he is loved of the Lord.

* * * * *

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John 20:23.

Remit means to forgive; refrain from exacting, inflicting or enforcing. If we remit the sins of another, that is forgive, give for the sin the Truth, see only the Divine, we set that person free, and also free ourselves. "Forgive us our debts as we forgive our debtors." Divine Law is always bringing harmony into our lives when we conform to it.

Retain means to continue to hold, keep in mind. If we keep in mind the shortcomings of others, we keep ourselves in bondage to the same limitations. In casting the beam out of our own eye, we help to cast the mote out of our brother's eye. To speak the freeing word of Truth always in the face of the appearance of error, is to establish a new thought consciousness both for the individual and the race.

* * * * *

"If anyone should say to you then, Behold! here is the Messiah, or there; believe it not, because False Messiahs and False Prophets will arise, who will propose great signs and prodigies; so as to delude, if possible, even the chosen.

"Remember, I have forewarned you.

"If, therefore, they say to you, 'Behold, he is in the desert!' go not forth; or, 'Behold, he is in secret apartments!' believe it not.

"For as the lightning emerges from the East, and shines to the West; so will be the presence of the son of man."—Matt. 24:23-27. According to the Emphatic Diaglott Translation.

"Deserts" mean the barren, external realms of thought about Christ. "Closets" refer to occult, hidden, secret methods of attaining spiritual understanding. In the Diaglott, "closets" is translated "secret apartments." Jesus proclaimed the presence of the Christ consciousness as a light shining from the East (inner), to the West (outer). The lesson he gave is that we shall not find Christ by studying the popular, external teaching about him; nor shall we

find him by practicing occultism, but we shall find him when we realize that he is a Spirit-presence shining from the inner to the outer and always with us as teacher and guide.

DAILY CONSECRATION

To be ever conscious of my unity with God, to listen for his voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image, to show him reverence and share with him my holiest treasures.

To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, cleansed from self-will.

To send no thought into the world that will not bless or cheer, or purify, or heal.

To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of Life and Love.
—*M. E. W.*

The great *silent* men! Looking round on the noisy insanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble, silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death! It alone is great; all else is small.—*Carlyle.*

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round.

—*J. G. Holland.*

SUNDAY LESSONS

SUNDAY, SEPTEMBER 24

LOVE THE FOUNDATION OF TRUE LIVING.—Matt.
5:17-26.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.

18. For verily I say unto you, Till heaven and earth pass away, one jot and tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that everyone who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.

SILENT PRAYER: *He that loveth his neighbor hath fulfilled the law.*—Rom. 13:8.

Jesus Christ was thought by some of his hearers to be profane because he taught an ampleness of love, which showed that he lived in realms where rules had been forgotten. He indignantly denied that he had come to destroy

the law and the prophets, and then affirmed that he had come to fulfill and to complete them. In saying that he had come to fulfill, he declared the whole fundamental method of his mission.

The Christ consciousness is a fulfillment. The growing, vital Christ Principle is love, not license. It is liberty, not lawlessness. It is in the "exceeding righteousness" alone that mankind feels that love and compassion which keeps on loving when love goes unrewarded. This perfect love is the remedy given by Jesus in his teachings of the laws of health. His laws, if kept, will do away with all disease. He shows anger to be the cause of all fiery conditions of mind and body. Anger sets up a destroying fire which is murderous wherever it is kindled. Fevers can all be traced to this destructive principle. The remedy is forgiveness.

The scribes and Pharisees cut off their spiritual vision by criticism and condemnation. Righteousness must exceed that before the kingdom can be gained. Men exclude themselves from the kingdom of heaven by forming a character which unfits them for even seeing its possibilities. As Jesus fulfilled the law by founding the kingdom which the prophets had longed for, so the indwelling Christ forms a realm where the best is seen to be a possibility and all seems worth while. To teach others the way must become a sense of privilege in service, greater than both rights and duties. We teach by actions as plainly as by precepts. We must become fulfillers. The full-blown flower does not destroy, but fulfills the bud. Christ, in founding the kingdom of peace and joy, fulfills all the desires and aspirations of men. He is, as the prophet foretold, the "desire of all nations."

True religion is not a surface matter, but must go clear to the principles lying back of words and actions. It deals with forms, but far more with realities back of forms.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The kingdom not only requires of us integrity, purity and perfection, but it works all these in our hearts and lives. We can only gain this righteousness by giving our attention

to the things of God, letting the Christ fulfill the law for us and in us.

Forgive and make friends with your opponent, not because you fear that he may hand you over to the judge, and the officer of the law may take you, but because you see only the Christ in the brother who thinks himself your opponent.

SUNDAY, OCTOBER 1

TRUTHFULNESS.—Matt. 5:33-37; James 3:1-12; 5:12.

33. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

1. Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.

2. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

3. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

4. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

5. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

6. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

7. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

8. But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

9. Therewith bless we the Lord and Father; and therewith curse we man, who are made after the likeness of God:

10. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

11. Doth the fountain send forth from the same opening sweet water and bitter?

12. Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

12. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

SILENT PRAYER: *Putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.*—Eph. 4:25.

The Jews of Jesus' time were like the Orientals of today, fearfully profane. Everybody there curses and swears when in a passion. The people now use the very same sort of oaths that are mentioned and condemned by Jesus. They swear by the head, by their life, by heaven, and by the Temple, or the church.

Jesus knew that "curses come home to roost," and he warned them against their oaths. Every word represents an idea. The power of the idea back of the word expresses itself in some degree whenever the word is uttered. If the curse of God, or heaven, or earth, is called down upon anybody or anything, the potency of the accompanying idea is poured out, weakly or with power, according to the capacity of the one who swears. For example, a healer told of two cases that came under her notice. One, a man, was in the habit of swearing at his body and calling it a stinking old carcass. He was seized with a strange sickness, in which the odor from his body was so offensive that no one could stay in the room with him. Another, a boy, who carelessly cursed with the expression, "Damn my scurvy hide," developed a skin disease that covered his whole body with a hard scale, like an elephant's skin. These cases point directly to the power of words to express what the *I Am* puts into them. "Let your speech be, Yea, yea; Nay, nay: for whatsoever is more than these is of the evil one."

Of all the unruly members of the body, the tongue is the worst. The tongue can send forth the fire of heaven or hell. It can speak words of life or death. It is the two-

the worst.

hell. It can

edged flaming sword standing at the gate of the Garden of Eden.

The philosopher Xanthus ordered his servant Æsop to prepare for a certain important occasion, a banquet of the very best he had. The feast proved to consist merely of tongues—tongues of many animals, cooked in many fashions. When the indignant philosopher summoned his steward, Æsop defended himself by showing how the tongue is “the very best,” being the organ of prayer and exhortation, of wise judgment in the courts and courageous command in battle, the organ that teaches and comforts and cheers and advises and promises and inspires. “Well,” said Xanthus, “if that is the case, make hast and prepare another feast; and give us this time the very worst you have.” The steward obeyed, but the second time he sent on tongues, tongues, nothing but tongues. “Why is this?” asked the angry Xanthus. “Master,” said the wise steward, “the tongue is the worst as well as the best. By it come treasons and lies and slanders. It is the organ of anger and every passion. It cheats and scolds and wheedles. It is frivolous and boastful and sensual. All evil is in the tongue.”

But we should not forget that “the tongue of the wise is health.” “She openeth her mouth with wisdom; and the law of kindness is on her tongue.”

SUNDAY, OCTOBER 8

HYPOCRISY AND SINCERITY.—Matt. 6:1-18.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the

streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed by thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil one.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

SILENT PRAYER: *Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.—Matt. 6:1.*

“We may be seen to do good, but not do good to be seen.”

The one who eliminates personality from good works, and does good from the standpoint of love, instead of duty or his reputation, does not look for the approval of men, because the approval of the Spirit is known. Personal praise does not satisfy the individual who has eliminated pride from the mind.

We are not even to let ourselves know about giving alms. It is to be done so naturally that it is done, as it

were, subconsciously. God being with us, dispenses with all anxiety about recompense.

"Hypocrite," in classic Greek, means an actor in a theater; so the word came to mean anyone who pretended to be one thing while really he was something far different. Appearing to be lovingly thoughtful for others, while thinking only of self and reputation, is to deserve only the reward of a hypocrite. No wise man would seek the reward of an empty applause, which might satisfy the boastful giver. Modest truth asks the approval of Spirit only.

Jesus had good reason for saying that alms should be given in secret. In the first place it may be more kind to the receiver of the gift, that it be given secretly. We are not even to let ourselves know about our giving. It may be done almost subconsciously, with no question as to the recipient being worthy, or a doubt about whether it can be afforded. There is a law of giving and receiving which regulates all accounts of debit and credit. Do not try to keep balances equal by giving alms and taking self-respect. Give to fulfill your need to give, not another's need to receive. Your need may be the greater.

Prayer is defined as "the taking hold of God's willingness." Jesus Christ forbade all prayers of doubt, but said, "Pray believing that you have received," and, "Your Father knoweth what things ye have need of, before ye ask him."

Jesus said in Matt. 11:19, "The Son of man came eating and drinking, and they say, Behold a gluttonous man, and a winebibber." This would indicate that he was not even abstemious. Neither he nor his disciples fasted according to Mark 2:18, where it is written, "Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?" He told them that while the bridegroom was with them they should *feast*.

The fast he commends in this lesson must, then, refer to some state of the mind. It is a secret fast; the Father, "who seeth in secret, shall recompense thee." Abstaining from sensuous thoughts is true fasting and when one fulfills

the law by denying all lascivious, impure desires and tastes, he will find his appetite becoming normal and the whole system assuming a harmony of action it never had before. One who put this mental fast into action found his desire for breakfast disappeared, and for years he has fasted from that meal with profit in many ways. This was also positive proof that the fast recommended by Jesus was more far-reaching than the mere abstaining from eating for a few days or weeks.

SUNDAY, OCTOBER 15

HEARING AND DOING.—Luke 6:39-49.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but everyone when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46. And why call ye me, Lord, Lord, and do not the things which I say?

47. Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:

48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.

49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was

9. But he
use upon the
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SILENT PRAYER: *Be ye doers of the word, and not hearers only, deluding your own selves.*—Jas. 1:22.

The focal point of individuality is the *Will*. The Will is the center in mind and body around which revolve all the activities that constitute consciousness. The will is the creation of *I Am*. Without will man would be a ghost, a shadow, a claim of stability without the substance at the center. As will is the projection of *I Am*, it is the most substantial of man's faculties. It is his very self, and to give it up seems like destroying the man. And it is self-destruction to give up the will to any except its source, God. This is why that branch of hypnotism which practices control of the will, and that phase of spiritualism which develops mediumship, are so dangerous. Once give up your will to the control of another, and you have lost a certain element of your individuality. When the will is made to relinquish its hold upon the brain and nerves, and another will steps in, there is a transgression of the creative law, and trouble always follows.

The *I Am* is the metaphysical name of the spiritual self, as distinguished from the mortal self. One is governed by God, the other by self. Christ is the Scriptural name for spiritual *I Am*. Jesus called it the Father. It is the Father of the personal will, and a conscious unity between the two must finally be made to preserve the oneness of creation. That is what is meant by "he that doeth the will of my Father." We must do the very will of God in our wills, which is virtually surrendering to God the whole man.

It is possible to get very close to the kingdom of heaven by doing good works and surrendering to the Spirit the various faculties of the mind, but we can never fully enter into and abide in heaven, or Divine Harmony, without surrendering all that makes up the personality, of which the will is the center.

So we see that we have to whittle the will away by giving up our personal works done in the name of the Lord. We may be a prophet and worker of miracles, like Elijah, yet not permanently enter the kingdom of heaven. Elijah

was taken into heaven in a fiery chariot drawn by horses of fire, and the symbol is suggestive of his destructive methods. He healed one woman's son, and killed priests and soldiers enough to make a small army. He was not allowed to stay in heaven, but appeared on earth again in the personality of John the Baptist, according to Jesus (Matt. 11:14).

It is possible to heal and do good works in the name of the Lord, and claim these works as evidence of the truth of our doctrine, and yet be unrecognized by the Lord in the final summing up. Many honest people are in this day basing their entry into the kingdom on their ability to heal the sick. Yet Jesus says that unless they are doing God's will in *all* things they will be declared workers of iniquity. Right along with this healing power is usually the desire for personal recognition on the part of the healer. He is not working *wholly* in the name of the Lord, but for self also. This is selfishness, which is a barrier at the door of Divine Harmony. Then again, works of a mystical character are performed in the name of the Christ, while the true Christian spirit of modesty and love is lacking. No merit is made in spirit by such methods. Some work for the erection of temporal churches in which to worship the Lord. They are like the man who built his house upon the sand; their foundation is the shifting substance of human thought, and in the time of trial they will be found wanting.

Spiritual character is the rock-foundation of Being. Build yourself into God, and you will find yourself in heaven right here. Let go the little self and take hold of the Big Self. "Not my will, but thine be done."

SUNDAY, OCTOBER 22

TRUTH DEMONSTRATES.—Matt. 11:2-19.

2. Now when John heard in the prison the works of the Christ he sent by his disciples

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers

are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

7. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

8. But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses.

9. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

10. This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.

13. For all the prophets and the law prophesied until John.

14. And if ye are willing to receive it, this is Elijah, that is to come.

15. He that hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows

17. And say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a demon.

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

SILENT PRAYER: *May the peace and harmony of thy law be made manifest in me and in all that I do.*

John the Baptist and Jesus represent two states of mind that prevail in one who has entered the regenerate life. John is the conscious mind that first receives the Truth, and Jesus the subconscious, where Truth joins substance and abides. The conscious mind is made up of ideas patterned after earthly things—Mother Nature. This is the "woman" Jesus referred to when he said, "Among them that are born of women there hath not arisen a greater than John the Baptist."

But the conscious mind does not know all the law.

It sees sin and *condemns* it, and the thought of condemnation reacts upon it and causes limitation of spiritual power. This is the prison in which John found himself after condemning Herod.

The conscious mind having had the illumination of Truth, seeks to know its fuller exposition. The disciples which it sends forth are Aspiration and Prayer.

The evidence of the advanced steps of Truth is the work which it does in the subconsciousness. The Truth reveals eyes all through the body that have been sightless, because we have not recognized the omnipresence of the "light that lighteth every man that cometh into the world." This refers not to the natural world, but to the *new world* of Spirit, into which man is born in the regeneration. The "lame" are the impeded body members, and the "lepers" the stagnated fluids of the organism. These are liberated by the descent of the Spirit, and the new activity both strengthens and cleanses the whole man.

The soul, or subconsciousness, in most people is so benumbed by the neglect and ignorance of the conscious mind that it is deaf, dumb, blind and dead. When the words of Truth that the body is a living thing and that every cell is a conscious entity, begin their work in the subconscious, there is a great awakening and resurrection of sleeping energies from the tomb of matter.

But the orderly law of regeneration is not fulfilled unless the Truth is received and understood by the conscious mind before it descends into the subconscious. John is the messenger sent before the face, or expressed consciousness, to prepare the way for the great and final coming of the Lord into the whole consciousness of man. In verse 12 a protest is made against the violent or unlawful taking possession of the "kingdom of heaven," or realm of the subconscious, before there has been the proper schooling in the law of Spirit. Occultism, and all cults that give subconscious awakening without first understanding the Divine Law as taught by Christ, are "men of violence" taking by force powers which they are not prepared to wisely use.

All metaphysicians of experience know how disastrous to mind and body these so-called short cuts to soul culture are.

Elijah is a combination of receptivity and faith. These are the prophecy or announcement of the greater powers to follow. The conscious mind must *hear* the Truth and *believe* it, before it can be trusted with the mightier forces of the soul.

The conscious mind is very abstemious in its acceptance of the whole Truth. It comes "neither eating nor drinking." It does not eat the body (substance) of Christ nor drink his blood (life). The result is that the adverse ego in the body remains, "He hath a devil." The Son of man comes and unites his life and substance with the appetites and passions of the subconsciousness, and he seems, for a time at least, to be of their kind. "But wisdom is justified by her works." The descent of the Spirit into body may stir up the devil in you for a season, but his reign will be short if you are guided by the Spirit of Truth, who will lead you into all Truth. "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."—Matt. 24:22.

There are many who are esteemed by the world and accounted among its elect who, by a process of suppression, have learned to conform strictly to the conventions of life and do not fail in any test of conduct. But is conduct all? Is it not the least? Are not thoughts things? What was meant when it was said, "As a man thinketh in his heart, so is he"? If in our hearts we plan evil of our brother and yet repress the physical act, are we guiltless? Surely not.—*Esoteric Christianity*.

It is the emergencies in life that test our real character, and anyone who cares to grow in inner strength and power for use will welcome the test of every emergency. Be on the watch for tests and use them when they come; it will mean new insight into our own ways, a better understanding of others, and a new life.—*Annie Payson Call*.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1916
Held daily at 9 p. m.

"Give ear to My commandments, and keep all my statutes; for I am the Lord that healeth thee."

PROSPERITY THOUGHT

September 20 to October 20, 1916
Held daily at 12 m.

If you will obey Him and serve him all your days, you shall be prospered.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from September 16th to October 16th.

September 16th to September 30th—Psalm 100:2-3: "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves; *we are his people, and the sheep of his pasture.*"

September 30th to October 16th—John 15:1-2: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

In spite of wars, strife and lack in many parts of the world, there is a powerful, quiet force at work in the hearts of men which is bound to raise the standard of the whole race. There will be many changes in the material world during this year, that will cause all mankind to move a step forward toward the new era. The spirit of Truth is at work now in thousands of lives and is rapidly spreading toward millions. When all men have been quickened by the Spirit of Christ there will be no more need for armies, battleships, prisons and charitable institutions. It may take time for this condition to come about, because it must come through the hearts of men rather than legislation. A seed of truth planted in a man's heart may start the growth of the beautiful Christ spirit in him. You can help to plant that seed.

"I am the sower; the field is myself; the seed is thought; the harvest: *Character.*"—*Henry Harrison Brown, in "Now."*

"Keep very humble; 'for even the Son of man came not to be ministered unto, but to minister.'"

Happiness lives next door to complete acquiescence in the will of God.—*C. H. Spurgeon.*

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

We cannot tell how the seed is transmuted into the pure spiritual substance that renews mind and body any more than we can explain how the food one eats is changed into nourishing substance, but we can tell you how to demonstrate it for yourself.

Man in his Being is three-fold; Spirit, soul and body, and salvation can come only through the redemption of the entire man. Spirit makes the soul, and the soul forms the body. The first step in man's redemption must therefore be a conscious realization of *I Am*, or Spirit. The soul is the conscious thought, and is redeemed by asserting the *I Am* dominion over it, and lifting it to the Christ standard. The body is then transformed by the redeemed thoughts.

The soul acts in the body through organs and functions which balance one another. The positive part in the head has its negative in the body, and to produce a perfect current, there must be a continuous union of these two poles. If, through the directive power of the I, the current is diverted from one or the other of these two poles, the result is inharmony in that part. Judas represents the negative pole of Life functioning through the generative center, while Jesus is the positive pole, manifesting in the top-head.

The seminal fluid is composed of cells, each with a directive head and manifesting intelligence, but all under the guidance of the I in consciousness. In generation, these cells are turned out and downward, where they not only destroy themselves, but they also steal the substance and the energy from other parts of the organism. In this form, they become the "serpent" that crawls on its "belly" and eats "dust" (materiality) all the days of its life. As Moses lifted up the "serpent" in the wilderness, so must man lift up this serpent of sensation. In the regeneration, these cells

are directed upward, and through the transforming power of the Word, they are changed into vitalizing, life-giving energy.

Mere continence does not fulfill the Law; neither does suppression or a killing out of sex-sensation through denial accomplish the change, but all the forces of being must be redeemed, lifted up and given righteous expression, and turned into constructive channels for the building of a spiritual body.

First, give yourself—Spirit, soul and body—to God, in a very definite consecration. Ask for and claim the purity of the Christ-Mind. Daily pray and meditate and speak words like these:

"My Spirit, soul and body are consecrated to God. I live, and move, and have my being in the purity of the Christ-Mind. I am Spirit and am satisfied only with the things of Spirit. The organs of my body are now redeemed from generation, and dedicated to God in the regenerate life. I have no desire to waste my pure spiritual Life-Substance in the gratification of the senses, but all the seed is now transmuted into life-giving energy, and I am uplifted in mind and body. The quickening Word of Truth enters into me, and I am a new creature through the transforming power of the Word."

* * * * *

On the last page of your letter you make this statement: "It seems as if some one is always trying to do us all the harm they can," etc. And then you add: "Of course, I don't hold this thought."

This is the key to your present conditions and experiences. *If you were not holding these kind of thoughts, you could not possibly be having the experiences of which you write. If you were not holding such thoughts, you could not have written the above-mentioned words.*

The one great truth that you must wake up to and realize, is that *your own thoughts* are the cause of every condition in your body or affairs, and of every experience that comes to you. If you were not *thinking wrong in some way*, you could not have any wrong conditions in your life. You

must understand that there are various kinds of wrong thoughts. Your letter indicates that you have to a considerable extent overcome the resentful thought. This is evidently not the cause of your problem.

But now carefully consider these points:

Do you believe that there are any evil people in the world? Do you believe that there is any person or persons in the whole universe, who can deal unjustly by you, who can do you any harm or cause you any suffering? Do you ever think thoughts of this kind?

If you do, then right here is the wrong thinking that is causing your trouble.

"Holding a thought" does not mean hanging on to it for dear life, as you would to a run-away horse. "Holding a thought" means just *believing* a certain thing to be *true*.

Every *belief* that you have about anybody or anything, is a "thought" which you are "holding in mind."

If you believe that there are evil people in the world who have power to do you harm, then you are believing (thinking) the very thought that will manifest in your life and affairs as adverse conditions and experiences.

The only way to overcome this, is to turn right square around, and begin *thinking* and *believing* the opposite way.

This is Spiritual Law.

It does not matter whether you believe this to be true or not, or whether you understand it—the Law goes right on working.

But just in proportion as you acknowledge this Law, and make your thinking and speaking conform to it, will you get good results.

The One Great Thought, which will overcome this habit of wrong thinking, wipe out all fear, and bring one into the realization of his own Divine mastery and dominion, is this: "There is but One Power, One Presence, One Intelligence in the Universe—God, the Good Omnipotent."

Watch your thoughts, and whenever you find them dwelling upon the thought of evil, let go at once, and charge your mind with the above thought.

We have tried to make this matter of right thinking plain to you, but in order to get the full benefit, you must study for yourself. The Spirit of all understanding is in you, and will respond if you depend upon it.

Read this letter every day, and think about its message constantly, and as you think about it, you will find the fuller understanding increasing in your mind.

You must get a clearer realization of God in you. To this end, go into the silence several times daily, and hold (think) about this statement, speaking the words for yourself, and then afterwards for each member of your family, and even for each of these people who could not possibly do you any harm, even if they wanted to do so:

"I am (you are) awakened to the knowledge and understanding of God Almighty in my (your) soul, permeating and penetrating my (your) mind and body, quickening my (your) consciousness, and active in my (your) affairs."

* * * * *

The greatest harm in dancing comes from the state of mind that produces it. The average dance is a physical expression of the sense mind, and any expression of this mind is destructive to the organism. All the forces must be lifted up and redeemed, and given righteous expression, and this cannot be done if they are allowed to fulfill the desires of the sense man.

A continual interchange of thought takes place between associated people, and each is in a measure affected by others. Therefore, it behooves the one who is endeavoring to express the Christ-idea to choose for his companions those who likewise hold in mind high ideals and standards. The sensuous thought atmosphere attending most dances serves to devitalize instead of elevate the thoughts of the spiritually minded. The references to dancing given in the Bible, show that they were outer expressions of an inner joy, and that they should be kept in spiritual consciousness. David danced before the Lord. If one, because of the association, or for any reason whatever, finds

it impossible to make his dancing idealistic, he should refrain from dancing.

* * * * *

If your companions seem dissatisfied with you, it is because of a variance of thought. You should not try to adjust your thought to their ideals and wishes, but you should set the standard for yourself. Learn to delight yourself in your own indwelling Lord, and everything in the outer will adjust itself and all that you need, including friends, companionship, etc., will be added unto you for, "Lo, my own shall come to me." You will find the inclosed booklet, "Conservation," a helpful aid in your search for Truth along this line.

* * * * *

You ask, "Did not Jesus endorse the eating of fish when he multiplied them?"

The people who followed Jesus Christ and were seeking his teaching were not in the regeneration. They were carnal and ignorant and their staple food was bread and fish. They wanted that kind of food and it was that kind of seed (the five loaves and the two fishes) that Jesus had to use as a nucleus for his multiplication of Substance. Jesus did not give them a lesson on dietetics but simply appeased their hunger. So we should not construe this instance in his ministry as an endorsement of fish eating.

In Deuteronomy 12:20, we read that the Lord gave the people of Israel flesh because their souls lusted after it. He did not say it was the best food they could eat. "When the Lord thy God shall enlarge thy border, as he promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, *whatsoever thy soul lusteth after.*"

* * * * *

We note what you say about being in a quandary as to the proper course to pursue in handling the rabbits, squirrels, birds, snakes, and various other inhabitants of your homestead.

els, birds, snakes, and various other inhabitants of your homestead. There is only one true course to pursue and that is the way of love. Love is the fulfilling of the law and cancels

all obligation to the mortal law of destructive ideas. The law of the Spirit of life in Christ Jesus has freed you from the law of sin and death, and all creatures with whom you come in contact are free as far as you are concerned.

Man was given dominion over the animal world, and through his failure to exercise his God-given rights all the inharmonies that besets him came into expression. Only by obedience to the promptings of the Christ self will harmony be restored. All the creatures you speak of must find their place in right relation to man. Something more than indifference to them is required to make the demonstration of harmony. Love is protective in its nature and if you become established in it, through words of Truth, it will protect you and your crops. Declare that the protective, harmonizing love of God is now established in your affairs. Speak in the same manner to plants, and so build about them an atmosphere of love that cannot be pierced by any destructive agency. Speak after this manner to the mice, snakes and all the rest of the family that you do not wish to maintain:

"You find your place in the harmony of the universe, and I now set you free in the boundless love of God which knows no hurt or harm; now go your way and return no more." Make your statement positive and with the finality of a "good-bye." There may come a time in the demonstration when all the creatures appear very friendly; they may even seem to impose upon your good nature—this is the test of love, and the time to "stand still" in the faith.

The writer is reminded of a demonstration she had with some mice who came to inhabit her home, the recital of which may be helpful to you at this time. They became so friendly, that as she sat reading Truth they would come out in pairs and "companies" and frisk about in the room—they were really pretty little things. Pondering over the situation she came to the conclusion that it was just as inharmonious to starve them to death as to kill them (everything was shut up tight), so she put what they liked on the kitchen table where they could feast royally. This was the real

birth of love in the heart—there is no unkindness where love is. One evening, a little later, that Something prompted her to lay her book down, and to quietly say to these extremely friendly creatures, "You are an expression of life—as such you cannot be destroyed; there is a place for you, but it is evidently not my home else we would all be at peace. I am going to let you go—good-bye." They scampered away—not a sound that evening and not a mouse the next day. As the days passed and the mice did not return, she knew that Love had won. She has proven to her own satisfaction that this is the true way of harmony and that if pests are resisted they seek to injure. The resistance is naturally in the mind and only affirmations of truth and love will overcome it there—then you will be ready for the outer demonstration. There is no failure in the principle—all errors come through a wrong application of the law in the demonstration.

Relative to your inquiry concerning eternal life: We need no other proof than the demonstration made by Jesus. His teachings were all of life and he taught that the "last enemy to be overcome is death." Death is the result of sin (thinking out of harmony with divine ideas) and as man incorporates into consciousness the truths of Being, harmony is bound to result and death be overcome. Jesus' teachings were founded on his understanding of his oneness with God, whom he proclaimed to be the same yesterday, today and forever; this being the case, Jesus' teachings are as applicable in our day as in his. Earth represents a material consciousness and through overcoming the flesh and its limitations, Jesus ascended into a higher state of consciousness or oneness with the Father. The point is not who has proven that life is eternal, but are we daily demonstrating eternal life? Physical scientists conjecture that if a balance could be struck between the waste and repair in man that he would not grow old nor die. Metaphysicians know that all cause is in mind and that by "dying daily" to the false and incorporating into their body consciousness the substance and life of living words of truth, they are building an in-

corruptible body. The body is the product of the thoughts—if one's thoughts then become alive with the consciousness of God as the very life of Being, void of all death or darkness, the cells of the body will have their birth in this life idea and there will be no darkness or absence of life consciousness.

Jesus instilled into the consciousness of men the truth of their real nature and their inheritance from spirit (God), and his words were "Spirit and they were Truth." The race is today reaping the fruits of his words and all who open themselves to this inflow of penetrating, permeating life of Spirit, are confident of demonstrating eternal life here and now. It is not a wild dream nor a theory, but a daily consecration of the body and mind to God; purifying and cleansing the body through bringing every thought into captivity to the Christ Mind. "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

* * * * *

I have your "Questions and Answers No. 4" before me, and find quite an error therein, and ask you to please reconcile the printed statement with the real facts. On the title page you state that the word "ye" is omitted in the King James Version, when on examination I find that this is not omitted. I also note that this pamphlet denies the authenticity of the Bible.—* * *

If you will get a copy of the King James Version of the Bible, that which is commonly used in every home, and turn to John 5:39, you will see that it reads, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." If you will get a copy of the American Standard Edition, Revised Version, you will find that the verse reads in this way, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life" (verse 40). These verses show plainly that life is not to be found in the letter of the Scriptures, but in Christ of whom the Bible testifies.

We do not deny the authenticity of the Bible. We

firmly believe that the Bible was inspired by the Holy Spirit, that holy men of God spoke as they were moved of the Holy Ghost, and their words as recorded in the Bible are for our learning and good. Please see the article beginning on page seventeen of the booklet, "Helps for Teachers of Practical Christianity," which we are sending to you under separate cover.

But the written letter of the Bible is not the Word of God, for the Bible itself tells us plainly that "In the beginning was the Word, and the Word was with God, and *the Word was God*. The same was in the beginning with God" (John 1:1 and 2). So you see the Word was always in existence, even before there was any Bible written. Jesus Christ was that living Word made flesh, as we read in John 1:14, "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." We must lay hold of the Spirit that quickeneth, the living Truth that the Bible tells about, in order to reap the benefits of salvation.

Read the words of Paul in II Cor. 3:5 and 6, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter but of the Spirit: *for the letter killeth, but the Spirit giveth life*." And the words of Jesus Christ were, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; . . . for he dwelleth with you, and shall be in you." "But the Comforter; which is the Holy Ghost [Holy Spirit, revised version], whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:16-17 and 26).

Joy is realization, not possession, and we must awaken to the realization of the beauty of life.—*W. Frederic Keeler, in "Constructive Thinker."*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."—Psalms 103:2, 3.

Man is stimulated to greater activity and strength through praise and prayer. Praising God is thanksgiving and brings increase. Praise is the outer expression of an inner joy. Real joy is born of an understanding that all the affairs of our lives are under law and order; that man has power on earth to forgive sins.

The first step necessary in being restored to health is the realization that discord is man-made and that Health is a real, eternal principle in Being. All cause is in Mind. Every seeming ill has a cause, and to erase or forgive the cause is to remove the effect.

If you wish to manifest health, praise health, believe in health as your real birthright, and according to your faith in your word, and the substance of your thought, will health be expressed in your body and affairs. Health is harmony, and is operative in all the affairs of man's life, when he understands the laws governing his being and is obedient to them.

Belief in the power and reality of disease and inharmony is their direct sustenance and the cause of their appearance. When this sustaining force of thought is removed, discords must return to their nothingness. Man is continually thinking, and his thoughts bring forth after their kind. Truth established in consciousness redeems and regenerates both the conscious and subconscious realms of thought. In

this way man forgives the error thoughts by giving the true for the false. This leads to permanent health.

We publish from month to month extracts of letters from our readers who are demonstrating health of body and affairs through understanding and applying the forgiving love and healing power of Truth, as taught and practiced by Jesus Christ. The following have been received recently:


HEALTH


El Paso, Texas—I wrote you some time ago, asking for help for a tubercular husband who had recently developed eczema on his foot and leg. The letter was written on Monday and the following Wednesday, when the doctor looked at the limb, which the night before had been a red festered mass from the knee to the sole of the foot, we found it was the natural color with dry white scales where the disease had been deepest. His improvement in every way is very marked, and he sits up much of the time. The unreasonable irritability is disappearing and the bad lung was much better at the last examination. You evidently have sent us another blessing in that I can make money go further without sacrificing the comforts my husband needs.—*Mrs. H. W. S.*

Spokane, Wash.—I was badly injured in an automobile accident last June. My back was dislocated and I was left paralyzed from the hips down. My sister wrote you about my condition, and I am glad to say that I am again in perfect health with the exception of my feet and ankles.—*C. G.*

Coeburn, Va.—My niece wrote for me for healing of cancer of the womb. You sent me instructions to follow and I clung to it as a drowning man does to a straw. For four years I had been going to different doctors, but they did me no good, so God was my last chance and he healed me. Within a month after you took up my case I was well. I could just shout, "Glory to God" all the time.—*Mrs. F. D.*

Peoria, Ariz.—Just two months ago my daughter was operated on for appendicitis. The abscess had broken, so they gave me very little hope. At her request I wrote you for help, and her improvement was astonishing to the doctors and nurses from the very start. She is now at home as well as she ever was. And that is not all; money came to her to pay all her expenses. We are so thankful.—*M. S.*

IVE ear to my
commandments,
and keep all my
statutes; for I am the
Lord that healeth thee."

F YOU will
obey Him
and serve Him all
your days, you shall
be prospered.

Chicago, Ill.—I received your letter yesterday regarding L. R., and forwarded same to Mrs. R. Today I received a letter from her saying that L. is up and out playing. I consider this a most remarkable cure. The child had been terribly ill for weeks with measles and then it developed into double pneumonia. The doctor said that she could not possibly live, as her lungs were nearly gone. The mother wrote me that she was heartbroken. I wrote you for prayers, and in two week's time she is out playing. Mrs. R. said she could not thank God enough, nor me for telling her of UNITY, as she knew nothing of your teachings until I wrote her about it. I think I am as happy as Mrs. R. over her recovery, yet I never saw any of the family. My name was given them and Mrs. R. wrote me with the result that L. was healed and Mr. R. who had been ill and out of work has again secured employment.—*D. L. F.*

Alameda, Cal.—I must write and tell you that my son has entirely recovered from the blood poison in his hand. The third day after I wrote you it took a turn for the better, and from then on has kept gaining until it is now healed.—*Mrs. E. D.*

Sugar City, Colo.—I sent you a telegram Friday night at ten o'clock asking you to treat my little daughter for a gathering in her ear. She got relief within twenty minutes and slept good that night, and her ear has not bothered her since. All appearance of swelling has disappeared.—*F. S.*

Kensington, Md.—The little five-year old friend I wrote you about is much improved physically. He is now using his legs and walks fairly well. The doctors and nurses said he never would be able to walk. His food digests and he has not had a convulsion since you began praying for him. The mother is so grateful for the immense improvement in him. He has said, "Papa" and "Mamma" this week, the first words he has spoken in about two years.—*Mrs. F. H.*

Drumright, Okla.—Yesterday I wired you about noon to pray for my husband. He had lagrippe pneumonia. The doctor was in attendance, but my husband was not getting along well and was very much discouraged. In an hour after the message was sent his fever broke and he was very quiet. He said, "The Unity people are getting their work in on me now." I did not say much, but silently declared the words of Truth. This morning, the doctor was much surprised to find his patient much better, with no fever. I am so thankful for every demonstration of the power of God.—*L. R. V.*

Havanta, Texas—I am so glad to say that I have been cured of pyorrhea.—*K. M. M.*

Springfield, Mo.—I have just had word from my brother, for whom I asked your prayers. His has been a wonderful demonstration. From a victim of severe kidney trouble he sank into a calm sleep, and when he awoke he said, "Some one is praying for me." He was able to get up and dress and went to the table and ate dinner, when he had not been out of bed for a month. I cannot express my great thankfulness for such a glorious demonstration. I am praising God every day.—*Mrs. L. S.*

Prattville, Ala.—About three weeks ago I wired you for help for my baby who was quite sick. The doctor thought he had ptomaine poison. Before I sent the telegram my sister and I began holding this thought for him: "You are a child of the Living God. The fullness of his Divine Life flows freely through you, healing, cleansing, vitalizing and making you every whit whole." He began to improve as soon as I sent the telegram and in a few days was well. Strange to say, when I received your letter you sent me the same thought to hold, only worded a little differently. A few days after the baby got well my little girl took sick with gripe. I continued to hold the thought you sent for her, and she was soon up playing about. I feel that I have been so greatly helped by the Divine Spirit that my faith is very much strengthened.—*Mrs. J. A. A.*

St. Paul, Minn.—I believe I am entirely cured of constipation. Within one week after I began to demonstrate the Truth there was a substance passed from me which I took for a tape-worm. I was naturally frightened and took same to a medical doctor. He said it was a fine specimen of an abnormal growth of the inner lining of the bowels. Since that day I have had scarcely any trouble with constipation. I am so thankful.—*A. C.*

Summerville, Ore.—Oh, to be able to express my thanks for what the Truth has done for me. I have not taken one drop of medicine since I received your first letter, and am doing all my own work. Thank God, my rupture is cured. I wore a truss for twenty-four years, but took it off two weeks ago. Before, I could not go half an hour without it. I tell you, it is glorious to be well.—*Mrs. J. A.*

Rapid River, Mich.—I want to tell you how God has helped me. I had a severe attack of the gripe. I was very ill, but in spite of the fact that the family wanted to have the doctor I just applied the Truth, and am now al-

most entirely well without one drop of medicine. I cannot thank God enough for his goodness.—*Mrs. R. B.*

Oberlin, Ohio—I know you will rejoice with us that A. C. is recovering. We received a letter from her yesterday, and she said the doctor could not understand the sudden change for the better. They kept her under morphine for weeks waiting for her to die. Well, we are rejoicing and I have sent her some of your leaflets and will keep her supplied until she is well enough to read more.—*B. R. A.*

Belleville, Ohio—While yet a stranger in the Truth, I am eager to pass the glad tidings of joy to others for their encouragement and to state what the Word has done in my case. It has been my good fortune to have the opportunity of reading a few copies of Unity literature. I am employed in the handling of much stock, frequently wild and outlaws. I have applied the Word with unbelievable results. Recently I contracted Cuban Itch, which spread very rapidly in spite of the faithful applications of all known "sure cures" and remedies that had formerly relieved the trouble. I wrote to Unity for treatment and from the time, or soon after the letter was mailed, the trouble stopped spreading, and in less than three days after I received your prayers, it had completely disappeared and my skin was as clear as a child's. I do thank God.—*C. G. S.*

Buffalo, N. Y.—I have been helped wonderfully in physical conditions and I want to express my gratitude to the Father and to you. I have always worn glasses since a child, but am so glad to say that it has been two months since I have used them. I intend never to wear them again.—*Mrs. E. M. L.*

Loveland, Colo.—I wrote you some time ago for prayers for our daughter. Day before yesterday the doctor said to her: "M., when you first came to me and after examining you I never expected that the growth could be removed as it was the largest polypus that I had ever seen in all my practice, but it seems though, in the last two weeks, there has been a great miracle. I do not know where it has gone, but there is no growth there any more to get hold of." He had set the day for an operation several times, but when it came, something always came along to put it off. I clung to the thought all the time that there would be no operation. We cannot praise God enough for what has been done.—*Mrs. E. A. S.*

Grand Rapids, Mich.—About four weeks ago I wrote you for prayers for my cousin. The doctor said she could not live long. She was suffering terribly from a belief in a

tumor when I wrote you, but in about two days her daughter telephoned me that she was getting more quiet and not suffering so much. Today the pain has gone and she is beginning to eat a little. I think she will be up in a few days. Praise His name. A copy of *UNITY* lay on the dresser in her room; the doctor picked it up and read for several moments. When he laid it down he said, "There is some good reading in that book."—*Mrs. R. B.*

PROSPERITY

E. Orange, N. J.—A few days ago I wrote asking for God's help through your ministry. I was in great need of employment and everything looked black to my wife and myself; so much so that I was on the verge of giving up. Praise be to God, our Heavenly Father, who is all power and all presence; three days after writing to you I obtained a position with one of the biggest concerns in the United States at good pay and with wonderful opportunities of advancement. How wonderful are God's ways. "Praise him from whom all blessings flow." May his work ever increase through the good work that you are doing for those in prison of self.—*T. H. Z.*

Boston, Mass.—I want to tell you how happy I have been made, as today I signed a lease for a place which I think will be even better than where I am now. I am sure this all came about through our prayers and also through that wonderful article in April *UNITY*, "How to Cure Fear." I believe it was written for just such uncertain mortals as I was then. I read and re-read it until I put my own consciousness to shame and after fervent prayers I have overcome fear. Just as you say, the windows of heaven were opened to me.—*M. T.*

Westfield, N. J.—I had a large payment to make on some property and could not see how I was going to meet it. I faithfully held the prosperity thought which you sent me and just two weeks before the payment was due I received from an utterly unexpected source more than enough money to meet the payment. I certainly do thank God and you.—*E. J. S.*

Grand Rapids, Mich.—The next day after writing you I received a letter from my son that a way had been opened so he could finish his year's schooling, which means so much to him. Before you could have received the letter I also felt better. The old weak feeling left me and I went about my work like a new person. Truly all things

are possible with God. He giveth power to the faint and to those who have no might he strengtheneth.—*Mrs. R. B.*

Bloomington, Ill.—I must tell you of the blessing that has been bestowed upon me. I asked you for help in finding a home. That home has come to me. Praise His holy name, I am happier than I have been since my mother passed away. Nothing in the world did it but God. It came unsolicited and seems perfect to me. May I never cease to thank God for his kindness.—*A. M. M.*

Los Angeles, Cal.—It is with thanks that I write you. I wrote for your prayers for prosperity and they have certainly been answered. People have come to buy groceries from us that had never come before, and some with envy in their hearts toward us, have returned with the envy removed. We are so thankful.—*Mrs. L. I. B.*

Kansas City, Mo.—I wrote you an urgent letter last week for immediate help in a financial crisis. The help came even as the need arose. My husband starts to work today at what promises to be a permanent position. Alcohol seems to have lost its hold on him also.—*Mrs. J. S. M.*

Clarksville, Tenn.—I wish to tell you what the Father has done for us. I asked your prayers for my husband to help him get the position he was wanting. He did not get this position, but secured another just as good. It pays him the same salary and a nice new house to live in, where we do not have to pay rent. The Lord has surely blessed us. My brother has also been greatly helped. He has not drank since I wrote you and seems much kinder.—*Mrs. N. W.*

Thomasville, Ga.—I have been holding the thought you sent me every day since I received it. I went out Monday to seek employment and repeated the statement as I walked. I was immediately directed to a place.—*E. C.*

Buffalo, N. Y.—Just a few lines to thank you for what has been done for me. About holiday time I was completely tied up financially. I wrote for one of your prosperity banks and the result was magical. People who had been owing me for months began sending in their checks. My eyes are much better also.—*Mrs. A. S.*

Palo Alto, Cal.—In April I wrote you for help in business success and in May I met my bills with more ease than at any time in the past six months. I had all the work I could do, was able to rent one of my rooms to an ideal person with but slight effort on my part, and in other ways money seemed to come to me freely. I am indeed grateful.—*Mrs. O. K.*

Chicago, Ill.—In *Weekly Unity* about three weeks

ago, you had an article in which you declared that if we would only claim God as our source of prosperity we would realize prosperity. I immediately put this into practice, with such good results that I was asked to take care of an old lady who needed some one to care for her at night. I am at the end of my second week and I want you to share some of the money I have earned. Thank God she is almost well enough not to need my services much longer. I now see a way open for me to keep on demonstrating prosperity through practical nursing. Last night I dreaded to go through another night alone with the invalid and I asked God to help me. My patient slept nearly all night, for which I was very thankful.—*B. B.*

Osmego, N. Y.—My wife wrote you some time ago for help for me in getting work. Today I left home for O. I arrived at 9:35 a. m., and at 9:50 a. m. had found a suitable position. On my way here on the train I had faith enough to know I would get work. I thank God for his help. Hereafter I shall depend on him.—*R. E. H.*

Lysite, Wyo.—I would like to tell you of the help we have received since writing you for prayers for prosperity. Fifteen years ago Mr. B. sold out his interest in a bank in Wyoming. He had some money on deposit there and he drew, as he supposed, all of it. Soon after writing you we received a letter from that bank with a draft inclosed for three hundred dollars. That paid our taxes and bought a cow. I do not know what we would have done without it. means for us.—*J. E.*

FREEDOM

Oakland, Cal.—Inclosed you will find a thank offering for prayers for my friend for alcoholism. He has no desire for drink whatever and only took three drinks after I wired you. The help was almost instantaneous and he is so grateful. He desires me to express to you his sincere thanks for your assistance in overcoming this terrible appetite.—*Mrs. D. R. P.*

Kansas City, Mo.—I must let you know that your prayers for my husband have been successful. He hasn't used liquor of any kind for over a month and says he has no desire for it. I cannot tell you what this demonstration means for us.—*J. E.*

Stege, Cal.—I wish to thank you for your kind and wonderful prayers. They have done me so much good. I

have more energy and get along with my work much better than ever before. I am entirely cured of the tobacco and alcohol habits.—C. M.

St. Louis, Mo.—Since reading the Vegetarian number of UNITY (June, 1915), my father wants to sell his butcher business. He discovered the great wrong in selling meats and now at last is ready to give up the business. He says it is becoming unbearable for him to cut the bloody meats.—Miss C. S.

Salt Lake City, Utah.—Some months ago, at the request of a friend, I wrote you in regard to her son. Very shortly after she learned that he had given up his old associates and was leading an exemplary life. Since that time he has been promoted in business and his mother has been very happy at the complete change in him.—K. L. C.

Kansas City, Kan.—Some time ago I asked your help to deliver my husband from the drink habit, and I am happy to say he doesn't even want it when he is where it is offered by friends. He told me a short time ago that some friends offered and insisted on his drinking a glass of beer and he couldn't even taste it. He was surprised at the feeling that came over him and said he believed his wife had given him some kind of cure. He came home and asked me for the facts and I told him he had a cure and I would explain to him later all about it. I wish to thank you for all the help I have received, and the greatest help is, I have learned to *know* and *trust* God.—Mrs. D. W. S.

Boston, Mass.—I am indeed thankful for the help I have received within the last few days. The terrible suffering of mind and body that I could not describe has almost passed away and the awful pains in my side and chest have abated so much that I feel like singing for gladness. I also believe that my son's appetite for strong drink is passing away. Praise God for his wonderful love to the children of men. The last few days there has been no lack. The way has been wonderfully opened each day and what I am most thankful for is the power that has enabled me to raise up above and overcome, in the name of Jesus Christ, an influence of evil that has so marred my life, at intervals, for years.—Mrs. H. W. M.

Beloit, Wis.—Our progress in health is so much swifter without doctors. We all took care of the grippe without a doctor, while the neighbors had long sieges with doctors.—M. Z.

Littlelands, Cal.—My husband wrote you for help to quit the tobacco habit and from that time he seemed to lose

all desire for it. He also had eczema of fifteen years' standing and it is now nearly all healed. We praise God for his goodness.—*Mrs. D. C. D.*

"BE YE TRANSFORMED"

Indianapolis, Ind.—Your letter was received and read carefully. I followed your directions explicitly as to the nine o'clock prayer hour and received a wonderful experience. The power came upon me as never before in waves of exceeding glory and my whole being seemed charged with the electric current of God's divine love and blessing. Often, through the day I come into his divine presence and the signs of the presence of the Holy Spirit are ever present. I have been a church member for thirty-five years, but never had such a glorious testimony to give before. I seemed to be lifted up above the material things and am just feasting on God's love and manifest presence. I was so miserable, so utterly unhappy and dissatisfied with everything, and now I can say I can do all things through Him who strengthens me.—*D. C.*

San Jose, Cal.—I wish to report to you the wonderful blessings that we have received through the Truth. I wrote you for prayers that my husband would secure a certain position and in just a month he received that very position. I also asked for his freedom from liquor, and I am so grateful that he has lost all desire for it. He can now go among his old friends and refuse it. His disposition has also entirely changed and his true manhood is asserting itself. It is astonishing to him as well as to me and he is reading UNITY and handing it out to others.—*Mrs. J. F. R.*

Shawnee, Okla.—Praise be to God. I have been brought back from almost death to life through prayer. How can I ever be thankful enough. The whole town is talking about what they think was a miracle. Some said they would have to see me before they could believe that I was really able to sit up. I have always been rather reticent and timid about talking about this Truth, but from now on I will let my light shine.—*Mrs. T. B. H.*

Los Angeles, Cal.—God certainly does "move in wondrous ways, his wonders to perform." I cannot tell you how very bad our outlook was when I wrote you for your prayers and help for us all, and such a change immediately followed. I am so grateful to my Heavenly Father for his loving care.—*R. E. S.*

Fresno, Cal.—This certainly has been a month of

learning for me. I am abiding in the "secret place of the Most High," and the spirit of God rules and reigns in my body. I have had many fights, but in every one I have been an overcomer through the Spirit. We are also in better health than we have been for many years, for which we are giving God all the praise.—*A. C. M.*

Oklahoma City, Okla.—I am being wonderfully renewed both in mind and body. Every day I feel so grateful for the Truth that is mine now. I have some beautiful revelations of Truth every day and I find myself doing things I used to think impossible for me to do. I have a nice home now. I am keeping house for a young man and his father; they are so good and kind and I am very happy here. Divine Love is giving me all the things I have wanted.—*C. P.*

Brooklyn, N. Y.—I cannot begin to tell you of the wonderful results I have had from the Truth. Every prayer has been answered. My sick ones are more comfortable and I see them growing stronger in body and also in the Truth. Prosperity has come to those who were so sorely in need of it. A man who has been addicted to drink from boyhood, has no desire for liquor now. After writing you regarding my children, my son that I have not seen in ten years, came to me. I am overflowing with peace, peace, wonderful peace. I rejoice to give all the sunshine and help and gladness that I can.—*E. T.*

Esessexville, Mich.—A few weeks ago I wrote to you asking help in my school work. I had help almost immediately. I never before enjoyed Latin class the way I do now. Although I managed to keep my grade above 90 I dreaded going to class, and when I wrote you my grade was 81, on the verge of failure, but after receiving your prayers I gained a mark above 90 again and have also lost all fear and dread. Indeed, I look forward with pleasure to the class each day.—*G. H.*

Lyme, Conn.—I rejoice to tell you that Mrs. S. is continuing to improve and I feel that God has healed her. I sing praises in my heart all day. The doctor said he could not understand how or why she had improved so much. There has been a wonderful change in her and a different atmosphere surrounding them all. I praise God, not only for his healing power manifested through Mrs. S., but also that these dear friends are being led by Spirit into the wonderful Truth. My faith is growing constantly and I am conscious of being led by the Spirit, which is one of the desires of my heart.—*Mrs. J. L. L.*

North Vernon, Ind.—I am very happy over what has been done for me through the study of the Truth. I used to be very selfish and hate nearly everyone I came in contact with, including myself. However, now I am very different. I have a smile and a clean mind, and think well of everyone. My dislike for my worst enemies has turned into a liking, which I cannot understand.—O. E. F.

Newark, N. J.—The ways of our Infinite Father are proclaimed in the hearts of all men and he that asks and affirms always receives. Thoughts at all times must be healthy and clean. Through your spiritual instructions I have risen from the mire, and today I am clean of body and see only the goodness of life-given forces. I am in better environment and want to thank you for your great work, for it has helped me more than I can commit to paper. Your work will live forever in me and it will be a joy to help it live to its fullest unfoldment. In given time I will devote more time to promoting Truth to as many as I possibly can reach in thought or word.—J. R.

Los Angeles, Cal.—It is only about four months since I was facing such difficulties that I could not see my way out, yet I continued for three months previous to pray, "If God will only show me the way, I will walk in it." My plans seemed, after following out God's leading, not to be right. I was not successful in my work financially and it troubled me. All my past life I had been very successful and had given freely, which was a great joy, in fact almost a selfish joy. The lesson I had to learn was to receive with equal joy and in the most simple and beautiful way He sent across my path a Truth student. She, with her Divine Wisdom, soon detected that the one little word, pride, was my stumblingblock. How joyfully I received this new thought, like a thirsty person from a desert. Having only just arrived from abroad the name Unity and its wonders was all new to me. It has meant so much to me that if I once begin to tell about it all I would not know when to stop. I can now look back to all the bitter tears of disappointment and despair and to the blackest hour and thank God for every minute of it, if it had to be to lead me to this spiritual understanding. I have read many uplifting and helpful acknowledgments of others, not any like my own, but I feel God wants and expects me to express in some small way my gratitude in this way. He has supplied all my needs in a wonderful way, not in my way; but God's ways are not our ways and I know now his way is always best.—L. R.



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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
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- One three-years' subscription to UNITY to any one name in United States, \$2.00.
- One three-years' subscription to UNITY to any one name in Canada, \$2.36.
- One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, \$2.75.
- Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

B. B. Crockett, 415 Highland St., Tel. 3882, Fulton, N. Y.

Arthur Steer, Crown Hotel, Whitby, Yorkshire, England.

Elmer E. Schooley, 94 Bates St., N. W., Washington, D. C.

Mrs. H. May Schaefer, 514 Donner Ave., Monessen, Pennsylvania.

Lena Freyermuth, 919 LeClaire St., Davenport, Ia.

Mrs. Hugh Gerner, 721 E. 5th St., Oklahoma City, Oklahoma.

Unity Society, Columbia Trust Bldg., Room 404, Los Angeles, Cal. Monday and Wednesday at 7:30 p. m.

Unity Truth Center, 216 S. Main St., Rockford, Ill.

V. W. Potten, Lashburn, Sask., Canada.

S. Elizabeth Hughes, 1312 Busch Bldg., Dallas, Texas.

Mrs. Betty Simonds, 29 W. Islay St., Santa Barbara, California.

Mrs. Helen Rhodes Wallace, 50 Comiston Drive, Edinburgh, Scotland.

Mrs. Jessie Juliet Knox, 5453 Manila Ave., Oakland, Cal.

E. A. Trigg, Rathbone, Limerick, Ireland.

Judge Troward's comments on Mental Science, appearing on page 125 of the August UNITY, was not taken from any of his publications, but was an extract from one of his personal letters written to Genevieve Swink Behrem, 150 West 78th St., New York City.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the October UNITY:

CLASS THOUGHT

October 20 to November 20, 1916

Held daily at 9 p. m.

"My Health cometh from the Lord, and I trust him to make me whole."

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price \$1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for \$1.50.

NOTES FROM BOOK DEPARTMENT

The Spanish translation of "A Sure Remedy" can now be had for distribution. In addition to this version of this popular tract, we also have the German and English translations. In any one of these languages, the price of the tract is two cents per copy.

Children find much pleasure in hearing and reading the lovely little stories and poems that are produced in the

four small volumes of *Wee Wisdom's* library. More than fifty short stories and poems are contained in these four booklets, and to those little folks who want them we will mail the booklets for the price of ten cents each; 40 cents for the four. If desired, any of the four volumes may be ordered separately; just call them first, second, third and fourth booklets.

Don't fail to obtain a copy of H. Emilie Cady's new book, "Miscellaneous Writings." It contains some of the brightest gems from the wealth of the advance thought literature. One page 276 of this magazine you will find an announcement regarding it, and we call your special attention to the supplement in this issue which is composed of specimen pages from the new book.

We are notified of the reduction in price of "Aunt Joy's Nature Talks," Lida H. Hardy's valuable lessons for children. The cloth binding is now 75 cents (formerly \$1.00) and the price of the paper cover is 50 cents.

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (September) now, and the October and November numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the truth that sets men free from sickness, poverty and unhappiness?

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom Magazine* is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wide-awake boys and girls. *Wee Wisdom* is published monthly. Price 50 cents a year.

WHAT PEOPLE THINK ABOUT UNITY LITERATURE

Louisville, Ky.—I enjoy your literature and think everyone should read it. As for the *UNITY*, it is worth its weight in gold and I can hardly wait from one issue to the next.—*J. W. M.*

Oak Park, Ill.—*UNITY* has done me a wonderful amount of good. My first impulse was to throw it into the wastebasket, but something stayed my hand, and I read it through, and have ever since.—*Mrs. F. J. D.*

Yukon, Okla.—I wish to extend my heartfelt expression of thanks for an effectual cure of "blues" through my study of the Truth as given in *UNITY*.—*Mrs. E. B. C.*

Regina, Sask., Canada—I enjoy *UNITY* magazine very much. I live in a new world and am enjoying better health than I ever did before in my life. Am learning how to overcome and work in accord with the Divine Will.—*H. O.*

Granite City, Ill.—Two months ago I asked your prayers for myself and son. I am wonderfully improved, in fact I am well. I think "Christian Healing" is fine, and if more people would live up to its teaching there would be more happiness in this beautiful world of ours. I received a letter from my son and he is working and doing nicely. I thank God for his love and care of all his children.—*Mrs. S. K.*

Quincy, Ill.—I have been greatly benefited through reading *UNITY* magazine. It puts new thoughts, new life into my mind and body.—*N. K. W.*

Anderson, Ind.—I cannot tell you of the good I have received from *Unity* literature. I thank God every day that the magazine ever came in my way.—*C. B. P.*

Norfolk, Neb.—The little booklet, "Helps Along the Way," is the best thing I have ever read and studied.—*L. K.*

Templeton, Cal.—The rheumatism left my son the next day after I wrote you. I feel that I could not get along without reading *UNITY* every evening to my family.—*Mrs. J. O.*

Columbus, Ohio—Through the study of your literature I have a great insight into my inner consciousness. I have sensed things I never dreamed of before. I have been studying the subconscious mind, and I can now see plainly how from my youth up I have formed the images of all the things that have overtaken me. In trying to help myself to get out on firmer ground I have had wonderful glimpses of divine manifestation.—*Mrs. S. L. R.*

Lebanon, Ore.—Let me thank you for the beautiful letter I received from you today. It was loaded with Truth and helpful thoughts. And the little book, "Finding the Christ in Ourselves"—well, just last week that was revealed to me and I saw it clearly. So you see how beautifully the book came in. All things work together for good for those that love the Lord.—*Mrs. P. A.*

Philadelphia, Pa.—I love the *Weekly Unity*; it is my daily comfort. I wish every home might receive it.—*E. L.*

Ravenna, Ohio—I know that I am advancing in Truth. New understanding is helping me to overcome error that, until recently, I had not known was error. May God bless you in the good work you are doing.—*Mrs. I. P.*

Charlestown, Mass.—I have enjoyed great happiness and comfort this past month. Since I began to take *UNITY* I seem to have had my eyes opened to many truths in the Bible as well as gaining a right knowledge of Practical Christianity. I am trying to live each day according to the Truth and have become stronger and happier.—*Mrs. N. L. W.*

Del Rio, Texas—My husband and I are greatly encouraged about the outlook for business. We both feel so much stronger. The *Weekly Unity* is so helpful each week, bearing its message to fill the needs of that week; for instance, a perplexing matter came up out of some business of the past, and we were shown that all things were adjusted by the Spirit of Truth, the words to be held in the silence being, "I will say of Jehovah: he is my refuge and my fortress, my God, in whom I trust," as published in the Responsive Service of the *Weekly Unity* of Jan. 24, 1915. The whole reading was something to be used every day with benefit and help. I carry my "Weekly" with me in my coat pocket and meditate on these verses every chance I get in the Silence, and my thoughts go out in gratitude for all these numberless blessings.—*N. H. C.*

Madison, Ind.—You will never know how much pleasure *UNITY* gives me. I pass it around when I am through reading it, in the hope that it will brighten the life of someone else as it has mine.—*Mrs. H. W. C.*

Seattle, Wash.—You mailed me a pamphlet, "Inwrought Righteousness and Saving Grace," and that pamphlet came straight from the throne of God if anything ever did. It answers my every doubt and fear, and through it I have received rest for my soul. Each truth as it is revealed to me seems, nay is, the biggest thing in the world to me, and I am overcome with this wonderful truth which has banished my doubts and fears and made me to realize the beauty of the life still to be unfolded in my consciousness.—*Mrs. C. K.*

Astoria, N. Y.—I have more and more to praise God for. My husband is happier, my daughter has a better position, another daughter has been advanced in salary, and my sons are more at peace and are growing stronger in faith. All this since I first became acquainted with *UNITY*. Praise God.—*Mrs. F. G.*

St. Louis, Mo.—I am so grateful to you for the *Weekly Unity*. It brings me more help and happiness than any paper on earth. I have been in touch with *UNITY* for six years, and I can't do without

the blessing it brings. I have never had so many blessings. Never has my work been so agreeable.—*J. S. G.*

Litchfield, Neb.—I began to read UNITY a year ago last July, and have been so wonderfully helped in health and prosperity. At that time I was hardly able to be around and it took every cent for doctor bills.—*Mrs. G. R. M.*

Camden, N. Y.—Since I wrote you I have been helped so much, both spiritually and physically. The past two weeks I have gained rapidly. I have a new vision of life and God since reading your literature.—*N. M. F.*

Lynn, Mass.—I do not know what I would do without the *Weekly Unity*. It is a constant source of help and inspiration.—*L. H. S.*

The Transvaal, South Africa—The *Weekly Unitys* came last week and I do so thank you. It is strange how I have longed for that little book and had been wondering if I asked you to subscribe for me if I would get them. I keep them by my bed and read them often in the night hours and peace comes with their blessed teaching.—*B. F. R.*

San Francisco, Cal.—A little over three years ago I came in contact with your literature for the first time at a friend's home. I was very skeptical, having been raised strictly orthodox. I had visited many different creeds, but never found one that satisfied me, or that its proponents lived up to or really believed. First I read UNITY out of curiosity, but soon found reason and meat and became quite interested. After three months I bought Charles Fillmore's "Christian Healing" and H. Emilie Cady's "Lessons in Truth," each of which I read and re-read carefully. With Fillmore's work I was quite antagonistic; that is, it constantly led me into argument with it and disputations of its statements and therefore was useless to me, while Cady's Lessons were exceedingly interesting, soothing and instructive, lifting me to a plane of understanding and peace that I had never before known, and enabled me to do some remarkable demonstrating on some conditions of long standing, both physical and monetary. Then I took up the Correspondence Lessons and soon found them antagonistic to me again and gave them up entirely. I continued reading Cady's Lessons through about once a month at least. Each time they seemed almost entirely new and brighter. I still continued to demonstrate in many ways, on others principally. After a lapse of two and one-half years I got out my Fillmore's "Christian Healing" and read it again and again, and found much food for reflection and many useful and beautiful things, and all the old antagonism gone. Therefore, I am persuaded that I have made spiritual advancement and am desirous of again taking up the Correspondence Course, believing the soil is now properly prepared for the planting and rearing of a bountiful harvest, which by your aid and God's blessing I expect to produce. God bless you and your ministrations.—*J. H. V.*

UNITY CORRESPONDENCE SCHOOL

Columbus, Ohio—I have received great benefit from studying the first lesson in the Correspondence Course and have an understanding of *I Am*. I want to tell you of a demonstration I had. When I moved in this house there were roaches every place. I did not kill them or put out anything to drive them away. I just talked to them and told them that they were God's creatures and to go away and he would take care of them outdoors. They left. It is wonderful how the Spirit in all created things understands.—*Mrs. R. A. L.*

Toledo, Ohio—There has been a marked change in me in every way since I took up your lessons, and I know as my faith grows stronger I will come into my own as God intended me to be.—*E. L. S.*

Springfield, Mass.—Inclosed you will find the answers to Lesson Two which I have greatly enjoyed studying. As I am always in perfect health, it seemed to me while studying the lesson that I would not be able to put it to the test, to practice upon it and demonstrate it. That thought bore fruit in a short time. I awoke one morning with dreadful aches and pains through my head, eyes and ears, and my head was very swollen and painful. I thought at first that I would not notice conditions and went to work, but as the morning passed the strain became too great and went home and to bed. I started a treatment there in good earnest, but before I knew it I fell asleep and slept about six hours. I awoke almost normal. I stayed in bed the next day and rested, and was thankful that I had an opportunity to think over what I had been studying. The second morning I got up perfectly well. At first my friends pronounced it grippe; then when I was well so quickly they said, "Oh, it could not have been grippe." So I think that is common with most disorders; they are what they seem to be from day to day, but there is no truth in them at all. It may seem strange to say that I was thankful to be ill, but I really was glad of an opportunity to demonstrate the lesson.—*N. A. S.*

Appleton, Wis.—I seem unable to express in mere words the joy and inward satisfaction I derive from studying these beautiful lessons. Before I became interested in Unity, when reading the Bible (which was very seldom, but now daily) I was somewhat puzzled to know how Moses could be considered a righteous man when he slew an Egyptian. (See Exodus 2:12.) Recently, after reading the chapter and meditating, the thought came to me that Moses did not kill a man, but, being born a Hebrew, and educated in Egyptian ways, it was Egyptian knowledge and godlessness within him that he killed and hid in the sand, turning his thoughts to the Hebrew's God. Then in the 13th verse, it was not two Hebrew men, but the intellectual and the spiritual understanding within himself that were striving.—*D. S.*

Denver, Colo.—Lesson Four, Part Two, is one of the very best. I am working on it now. I can more clearly see and understand what

the superconscious and subconscious minds are. This has never been real plain to me until reading this splendid lesson which has cleared the subject.—*E. W. N.*

Sacramento, Cal.—These lessons and the help from your healing department have enabled me to plow through old race conditions, the foes of my own household, such as self-sympathy, negative thoughts, poverty ideas, etc. Many things which I previously was unable to understand have been cleared up in my mentality until now I feel I can really begin to live. I know that as fast as the old rubbish is dissipated the new man will take on his original birthright, which is power, peace, prosperity, happiness, harmony, health, intelligence, wisdom—in fact, all the qualities and attributes due to Spiritual Birth, even eternal life.—*Mrs. M. H.*

Winnipeg, Man., Canada—I have finished Lesson Five and feel that I have accomplished quite a lot, as I have commenced a real inner exploration and mastery that is not imaginary, but real and satisfactory in every way.—*H. V. D.*

Washington, D. C.—I am greatly pleased with Lesson Five, "Overcoming," and have read and studied it and the little booklets over many times. One of these, "Directions for Beginners," I already had and, of course, had read it more or less, but am taking it up again with renewed interest. But the other, "Little Sermons," is a gem, full of them in fact, gems of words and I am "eating them." All is well with me. Praise God.—*E. E. S.*

Boston, Mass.—In connection with my lesson I would say that I wish to express myself on this prosperity lesson. I am actually living it since I first became associated with Unity about two yeras ago. Fifteen years ago I came to Boston to finish my study of music; after six years I gave it up, not being able financially to continue. Since I have come into the Truth I see things so differently and last fall I registered again at the New England Conservatory. This time I am meeting all obligations, which are even heavier than they were before. Everything is fine and I am prosperous in everything. I intend, with God's help to graduate this time.—*E. A. F.*

Belleville, Ill.—Inclosed find answers to the last set of questions in Part One of the Correspondence Course. I have enjoyed the work and have been greatly benefited in my whole life by the awakening within me that was brought about by the Unity literature. I have attained a place where there is no turning back, because I realize the infinite possibilities and I know what is in store for all of God's children.—*C. P. T.*

Albuquerque, N. M.—I am inclosing my answers to the questions for Lesson Two, Part One, and I want you to know that though I thought I understood all this before, I was helped wonderfully to a clearer, better understanding of healing while answering the questions.—*Mrs. S. L. B.*

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913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

Wolverhampton, England—I inclose Lesson Seven, which has given me much spiritual pleasure. I find myself steadily growing in grace, and in the knowledge of God. I get no startling demonstrations, but a steady and increasing realization, the result of persistent seeking after Truth. As I seek I find. When I compare myself with two years ago I can see marked progress in mind and body, this by the grace of God. These are the most helpful studies I have ever undertaken in my life.—*F. W. J.*

Brandsville, Mo.—I have received much good from Lesson Two, and shall strive to make it practical in all my affairs. It has given me a faith I never seemed to get before, though I have studied these subjects for many years. I am getting a better understanding, without which I could not accomplish anything, and I thank the Father for this more than anything else. I hope to "make good" and I trust many blessings may come to you for your aid, for I was nearly desperate.—*Mrs. A. W. L.*

Hawthorne, Cal.—I can hardly keep my UNITY long enough to read it, as my neighbors like to read it so well and I always pass it on. I have given it to several here in Hawthorne and some of them have sent for it. I try to spread the Truth wherever I can. It is wonderful how the Lord is working in all our affairs.—*S. C. S.*

"THE ROAD CALLED STRAIGHT"

ETHELIND LORD



ALL WILL admit there is such a thing as success, power, individual freedom.

That there exists at least a *possible* happiness, since it is universally sought.

That health is the *normal* condition, and sickness, however common, the abnormal.

That criminality is not an inherent attribute of man, but an engrafted, or acquired tendency.

That love, not hate, is the natural (natural in the sense of right) emotion of the heart, and that all desire it.

That, in short, *rightness* is the underlying law of life, the true condition, the only function of intelligence, and that if there seems to be in effect any law of wrongness, it works only through division, loss, lack, hatred, injustice and ignorance, and is therefore not an eternal or everlasting law, since it changes, and its results are changeable.

How changed? Primarily, by a change of mind. How does a bad man become a good one? Is it not because his desire to be bad, or to do wrong is in some way altered to a desire to be, or to do *right*? The actuating cause may be external, but the change takes place in the mentality.

So it is always with the mind that we work, either in self or in others. The beliefs of the mind, the ideas of the mind, the thoughts of the mind, yes, "feelings" of the mind must be transmuted before there is, or can be any betterment of external conditions.

We have agreed that it is the *good* things of life that all desire. But most of us have made the great initial mis-

take of assuming that these desired good things are to be acquired from outside ourselves, and probably at the expense of others, since we have been taught that there is not enough for all, and we must "hustle" for our share.

Success and power have meant to us merely the *results* of success and power—which we every day witness changing into failure and impotency.

We have grasped at freedom, though it enslaved our brother man—and have, in the end, found it limitation to ourselves, and not in any sense that immunity from harm which we really craved.

We have sought health by dieting, by fasting, by pills and plasters and nostrums—and have traveled the way of all flesh, which ends in death and decay.

We have thought to acquire some fancied good by theft, by force, by murder. Did these bring us what we wanted? Answer, all who have tried it.

We have fancied that our happiness lay in the love of one certain person, or in the companionship or possession of that one. Is such love *secure*? Does not jealousy, and doubt, and fear; yea, prolific seed of all unhappiness lie in the seeking of love outside ourselves?

Yet the good is. How, then, shall we attain it? Heretofore we have wended the circuitous way of externality; yet, there is a straight line to that good. There is a path which is "the shortest distance between two points;" the very easiest and quickest way of relating ourselves permanently and happily to the "heart's desire."

The path goes straight within. *In*—not out. This straight line is the "upright" which connects man and God—man and his good. It "conforms to justice and rectitude," because it is justice and rectitude. It is "right," that is, mathematically straight, because it does not deviate from the Truth of Being, from Law, from Principle. It is also "straight" in the sense that it is unmixed and undiluted with any error, evil or untruth.

This line "lies evenly between its extreme points;" that is, there are no irregularities or inequalities, no curves, or

evasions, no hesitancies on this path. It bridges all chasms; it throws the span of that knowing which alone is Faith, across the darkest gulfs of doubt that previous experience has opened to us.

"Man, *know thyself*," has been the instruction of the sages since time began. It was only when the Prodigal Son came to himself that he left that far country of separation from his good, and received in the fullness of understanding that which had in truth ever been his—the love and blessing of the Father—a realization of his own oneness with the source of All Good.

The straight road leads inward; it make a "bee line" back home. Instead of trying to find the mouth of the river of happiness, we must seek its beginning, and find it in the self! Found there, it is an inexhaustible treasure-trove, a veritable mine of simon pure ore, capable of enriching not self alone, but all the world.

The shortest road to happiness, the direct line to joy, is found only through this coming to the self. It is purely a matter of consciousness—an awakening to the magnitude and profound importance of the indwelling One; an uncovering of the many-faceted diamond of the "I;" a realization that the divinity of man is the only reality of man. This divine consciousness, indeed, is that pearl of great price, hid in the field of mind. Let a man but glimpse this pearl, and no previous possession, no accumulation of jewels, or gold, or stocks, or bonds has value in his eyes. He gladly sells all that he has, that he may possess the One. Diversity becomes unity, and at last he understands the significance of the statement that all is good. The one reality is the goodness of God, Principle, Law, Truth. All else is trash, unreality, illusion.

Thus, the "straight line" is a change of mind. Like repentance, this change is but a "turning from" one state of consciousness (which had resulted in trouble) to another state of consciousness, inevitably resultant in happiness, in peace, in freedom. It is truly just as easy, just as sudden, just as true as that. It is merely the shining of a great light

in a place that had been dark; it is that miracle, that wondrous happening which after all is the working of law, by which darkness ceases to be manifest and is forgotten.

That was the conversion, the change of mind, that Paul experienced "on the road to Damascus." All his previous beliefs and acts, his history, his ancestry, his zealous persecution of the Christians became as naught, became as though they had never been, in the shining vision of the Christ, fused in the white heat of that sudden conviction of truth into something better, and finer, and purer. Even his name was changed from Saul to Paul, that he might remember old things no more.

"In the twinkling of an eye" we, too, may be born again; the past obliterated; the long, tedious, winding trail come to an end, and the reality of health, wealth, love and happiness become our *conscious possession* for evermore.

"If you think you are beaten, you are;
If you think you daren't, you don't!
If you'd like to win, but think you can't,
It's almost a cinch you won't!

"If you think you'll lose—you've lost,
For all through the world we find
Success begins with a fellow's will—
It's all in the state of mind!"

Then think! Think right! Begin *now*! Seek, and find the straight line which is the shortest distance between you and the good you desire. Knock, until it opens at that door of consciousness which admits *illumination*. Seek—it is for your finding—the priceless knowledge of the self, and never cease until it is attained. So be it.

Upon all those who are ambitious to make the world happier and better rests the obligation of drilling the tongue into habits of kindness, purity and refinement. Not by spasmodic efforts, not with occasional hints and gleams of good cheer, are men to use the tongue in the interests of happiness. To daily drill the tongue as an instrument of happiness and influence is to enter into the fundamental conception of living.—*Newell D. Hillis.*

THE WILL

A Factor in Establishing Divine Consciousness

IDA M. MINGLE



HE WILL is the gateway to the kingdom of God, for it is through this faculty of mind that man exercises his inherent power of choice and dominion over his thought world. God gave man freedom of will in the beginning, for to partake of the divine nature, the manifestation of God-man, man must be like the Creator, unlimited, unconfined. Man, in exercising his free will lost consciousness of his true self and brought into expression the realm of personality with all its limitations and shortcomings. To return to his original sinlessness in his threefold nature is the goal of every overcomer. Christ is the true self, the "only begotten Son," and through understanding that God and man are united in Christ, the individual will is blended with the Divine Will and the perfection of God expressed in man's body and affairs.

The spiritual man referred to in the second chapter of Genesis as the Lord God, is the *I Am* (Christ) in identification; manifest man is *I Will*. In other words, *I Will* is the *I Am* in expression, and all our thoughts come into consciousness through the will. When man, through his *I Will* faculty of mind, makes conscious union with the ideal, the *I Am*, he is willing to express that ideal in thoughts and acts. If he is not willing to live Truth, to express the ideal, he can rest assured that he is not consciously connected with the Christ center of his being, but is still absorbed in the realm of the outer, still listening to the voice of the serpent. He may hear the cry, "Adam, where art thou?" but hides himself, not having put on the whole armor of Truth.

In Jesus was pictured the true relation between the human and the divine ego. Through a process of crucifix-

ion he erased the errors of the personal consciousness, and through identifying himself with God he was transmuted and absorbed into his original self, Christ, the divine man. It was his willingness to let go of the personal that identified him with humanity as a whole and enabled him to find the most direct route to unity with his own being. He proved that the shadows that came between his personal entity and his Christ self had no substantial foundation, and passed naturally into their realm of nothingness when he was willing to let them.

The idea of letting or being willing, is a very significant one in the spiritual unfoldment of the individual. It involves the letting go of error established in consciousness through ignorance and willfulness, and the letting out or bringing into manifestation the truth inherent in man's being. The word *let* means to "give leave or power." God, in bringing forth the universe said, "Let there be light . . . Let the earth bring forth . . . after its kind," and throughout the whole process of creation is discerned the willingness of Divine Mind to express itself. As you bring forth your world use the word *let* in your decrees and you will find obstructions built by the will vanishing like a mist. The word *let* is a powerful dynamo when set into operation by the willing and obedient overcomer.

The will is not to be put under subjection, but it is to be harmonized with the Divine Will. God's will is always to express perfection. "It is not the will of your Father that one of these little ones should perish." When Jesus in his crucial moment cried out, "Not my will, but thine be done," he opened the floodgates of heaven and admitted into his soul all the power, strength, love and glory of an all-providing Father. This complete surrender of his will enabled him to come out of Gethsemane crowned with all power "in heaven and in earth."

The personal man, living for his own pleasure and profit has not really begun to live, for "he that hath not the Son of God hath not life." His are the temporal riches, that rust corrupts and thieves break through and steal. Even

students and seekers of Truth, who have as their goal the accumulation of the *things*, or the exaltation of the personal man, are like the hungry multitudes fed by Jesus, appeased only for a little while. The "loaves and fishes" alone do not suffice. The true manna, that "bread which cometh down from heaven," is the natural result of seeking first the kingdom of God and its righteousness. There is but one Presence and Power, Omnipotent Good; but man has the privilege and freedom to use this power as he wills. He may bring forth the perfect individual, the Christ-self, "eternal in the heavens," or build up the little self, the personality, and enjoy for a season that which might be his for eternity.

To withdraw from the personal consciousness and give all the substance of thought to the realizing of the Divine, does not mean that we lose interest in humanity, or cease to express love toward all we contact. To deny personality is to deny the reality of the carnal mind and body, seeing only the divine as the real man. How much more readily then, should the great sea of love flow between man and man when viewed in his real nature. With this love shining in our hearts, we look through the foolishness, the sickness, the wickedness or the weakness of the personality, as through the darkness to the light and let the imperfections be forever dissolved by the Spirit of Truth and Love. All evil is a lie, and the author of evil "was a murderer from the beginning and abode not in the truth, because there is no truth in him." Everything pertaining to the personal consciousness, good and evil alike, must go through a process of transmutation. If we seek to save the good in our lives, we will lose it eventually, because it has not the substance of Truth in it until we have become at-one with it through Christ. It is like the natural youth of man, beautiful on the surface, but having no substantial foundation, no roots in substance. The "old man" with his deeds must pass away and the "new man," alive in Christ, come forth. It is not humanity that is at enmity with Truth; all the foes of mankind are within the personal consciousness. When we conquer

ourselves, bring every thought into captivity to Christ, the whole world will lay at our feet for our enjoyment and satisfaction. With selfishness of the personality overthrown man can safely have all power in heaven and in earth, for he will delight in the law of the Lord.

A right denial of personality will cause all willfulness and egotism to vanish and let the Christ-self be revealed. When you have affirmed often enough your meekness and lowliness of heart, and told yourself again and again that you can do nothing without the Father within, "who doeth the works," you are ready to realize the truth of, "I can do all things through Christ which strengtheneth me," and be filled with the power of Omnipresent Wisdom and Love. It is the truth established in consciousness that causes the mortal to become obedient to the Christ-self. "I, if I be lifted up from the earth, will draw all men unto myself." Through the Christ-self I draw out the real that is back of every appearance of discord and bring forth the harmony of the divine consciousness.

To dwell consciously in the thought of our oneness with God is to bring forth the fruits of the Spirit. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is impossible to be associated with our Christ-self and not change the whole tenor of our lives. When the individual will is blended with the Divine in thinking the thoughts of God after him, there will be a natural, harmonious adjustment in all our affairs. If you are not becoming established in the divine consciousness, go down into the inner recesses of your being and inquire if you are *willing* to surrender all your preconceived ideas of whatever nature, all your intellectual attainments, all your social accomplishments, all the pride and pomp of the personal man; for all these things must pass through the consuming fire of Spirit and their dross be eliminated. Yet, nothing is ever lost. Everything is gained through self-denial. There may be a time in the progress from sense to soul, when you are

more conscious of forsaking the old than gaining the new, but there can be no sacrifice in giving up the lesser for the greater. "If ye be willing and obedient, ye shall eat the good of the land."

In studying the teachings of Jesus, we find that he did not spare himself in his overcoming, neither did he permit his disciples to point out an easier way for him to pursue. When Peter suggested that he need not suffer many things at the hands of the scribes, elders and chief priests, saying, "This shall not be unto thee," Jesus rebuked him with, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Jesus knew the purpose he had in view, the unfoldment of his divine self and the proving of his oneness with God, and was not to be swayed by the standards of men. Continuing, he gave all his followers a rule of conduct in the words, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Jesus did not say if any man wanted to come after him, he must deny himself, but said, "If any man *will* come after me." It is through the will that man acknowledges God and establishes his individuality. The *me* refers to the Christ, the divine self. Jesus positively identified himself with the Divine always. "Taking up the cross" is a denial of personality, a crossing out or cancelling of all that separates one from the Christ-self. Denial is the cross, affirmation is the crown; the former casts out, while the latter fills full, or fulfills. We cannot affirm the reality of the true self unless we deny the mortality of the personal. Thoughts of superiority, goodness, and other combinations of ideas may have built up a personal ego of *better than thou* nature, a self-righteousness that must be dethroned before the riches of the divine consciousness can be unearthed. Jesus made it very plain that the self-righteous experienced difficulty in entering the kingdom of heaven (harmony). "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

When we identify ourselves with the Christ within, we

set free in consciousness a power that envelops our whole being and assures us the protection promised in the Ninety-first Psalm: "He that dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty." Image to yourself this All Loving Presence surrounding you, permeating you, protecting you, drawing to itself only that of like quality and with thankfulness and praise attune all your thoughts to the melody of, "In Him I live and move and have my being." Ignore the personal claims of anything unlike Good. Cast your eyes in the opposite direction and watch for the good in all events in your life. With open eyes and receptive minds, be on the alert to understand what new revelation Spirit is presenting in every experience that comes to you.

Man's will in his true being is coupled with understanding. This enables man to choose the right, the true, and to act according to his choice. Becoming as a "little child," is a good illustration of the confidence, the trust, the meekness necessary for the perfect blending of the human with the divine will. To do the will of God is to think and act in harmony with the principles of Truth. When mentally cooperating with Divine Will, man's capacity to use his will is increased until he finds himself at that point in consciousness where he can say with Jesus, "I have power to lay down my life, and I have power to take it up." The personality must be crucified if one enters into this realm of Power. The Christ-self is our real being, and is the man who can "ask what ye will and it shall be done unto you."

The demonstration of health, prosperity or any other expression of harmony depends greatly upon the right use of the will. We will to speak the Word in understanding and faith, then we must be willing to "stand still and see the salvation of the Lord." If we are unattached in all our relations, the perfection of God will flow more freely into our lives. Complete surrender to Divine Will must be made as we bring into manifestation the divine consciousness. Letting the Divine Will have dominion is not a negative,

giving up to conditions we wish to surmount, but is the culmination of perfect faith, understanding and realization of an omnipresent principle always operating for the good of man unto his complete redemption. "Wherefore be ye not unwise, but understanding what the will of the Lord is."

THE HOLY SPIRIT'S PRESENCE

Neither in the Pauline epistles, nor anywhere else in the New Testament is it said or assumed that the Holy Spirit's presence is confined to Christendom. The underlying postulate rather is that the Spirit of God, like God himself, is everywhere, even in the inanimate creation, working toward the birth of a new world, wherein dwelleth righteousness. He is the atmosphere of the moral world, ready to enter into every human heart wherein he finds an opening. If, therefore, he is in the Christian world more than in other parts of humanity, it must be because he finds there a more abundant entrance, and that, again, must be due to the intrinsic and superior excellence of the Christian faith. The Spirit of God is a sanctifier in Christendom more than elsewhere because he there has at command the best material for his purpose.—Bruce, "*St. Paul's Conception of Christianity*."

BE TRUE

Thou must thyself be true
 If thou the Truth wouldst teach;
 Thy soul must overflow, if thou
 Another's soul wouldst reach;
 It needs the overflowing heart
 To give the lips full speech.
 Think truly, and thy thoughts
 Earth's pensioner's shall feed;
 Speak truly and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

—Selected.

CAPTIVE THOUGHTS

CLARA S. CARTER



RINGING into captivity every thought to the obedience of Christ." It is strong language that the inspiring Spirit uses here—not thoughts in general, but definitely "every thought," with no room for distressing exceptions. Are there any tyrants more disturbing than our own thoughts? Instead of our dominating them they have dominated us, and we have not expected, nor even thought it possible, to be set free from the manifold bondage of vain thoughts, and still less of wandering thoughts. Control of deeds and words seems a small thing in comparison to the control of thoughts. Yet, all the while, here has been God's word about this hopeless, helpless matter; only, where has been our faith? According to *your faith* is the appointed measure of the reception and the benefit to ourselves of God's sure Word.

But there must be an orderly process in our mentality before this triumph—leading of every thought—can take place. There is the "casting down imaginations," or, (as in the more correct margin) "reasonings." As long as we are reasoning about a promise we never know its reality. Has it not always been, that we had to lay down our arms and accept God's way instead of our own ideas? Then, and *never* till then does the promise and the privilege become ours, not only in potentiality but in actuality. It is a very solemn thought that the alternative of "the obedience of Christ" is disobedience. Thoughts that are not brought into the Christ consciousness are in the carnal consciousness, for the thought of foolishness is sin. We think in words, and our unuttered language must be brought into bondage to the wholesome words. But who speaks of the bondage of the alphabet? And yet, without definiteness in that, there could have been no literature. Who speaks of the bondage

of the multiplication table? And yet, without that, there could have been no higher arithmetic, no mathematics and no astronomy. This correct thinking is to advancement what the steel track of the railroad is to the locomotive. It may seem confined, but it is confined only to increase and render safe the advance.

Do not mourn over your wandering, unruly thoughts. If you think of your weakness it becomes more and more a fact by your thinking. *Do not think of anything save what you desire to actualize.* Observe the six standards of thought: (1) Whatsoever things are true; beware of false standards; refuse to be governed by insincerity or duplicity. (2) Whatsoever things are *honorable*. The term in Greek is "reverent and respect, compelling; everything which makes itself respected;" admit only what is worthy of a child of God. (3) Whatsoever things are *just*. Be absolutely just to other people in your dealings, giving them their dues. If you feel that a friend's *purpose* is set according to the measure of the Golden Rule, do justice to that standard, although much perplexed at actions. (4) Whatsoever things are *pure*. There should be a strong desire in us to arrest the impure, however freed from coarseness, and to admit into our minds only what is as white as God's ether—his light. (5) Whatsoever things are *lovely*. Only admit into your thought what is consistent with I Corinthians, 13th chapter. (6) Whatsoever things are of *good report*. Imitate the elders who obtained the promise through good report, or Mary, of whom Jesus said, "She hath done what she could;" or the ten-talent man, to whom the Master said, "Well done! good and faithful servant."

With the Christ, may we let these six standards stand at the gateway of our minds and challenge every thought as it presents itself, admitting only what approves itself as true, honorable, just, lovely and of good report, giving up our entire natures to their calm and wholesome restraint—yes, restraint at first, but constraint of Love will, with practice, hold captive. Our thoughts are the looms in the wonderful mechanism of the inner life of the Spirit, which are running

day and night (never on a vacation), and weaving the garments in which our souls shall be arrayed.

THE RADIANT LIGHT

MRS. L. ROBE



MAKING a visit to the basement, I stood in the midst of the blackness, waiting until my eyes grew accustomed to the dark. Gradually the opaqueness cleared and light spread about me, and through to my consciousness of vision. There had been no occasion to come here for several weeks. During that time a potato, probably fallen from a sack flung carelessly in the corner, had made, unerringly, its journey to the little window, about twenty feet from where it lay.

The impulse of life, the instinct we call intelligence, the cosmic urge, commanded that it fulfill its mission of coming into the radiant light.

It had cautiously pushed its tender, luscious, amber shoot near and along the rough cement wall. With delicate, pale fingery-leaves, feeling here and there, making sure, seemingly, that it was traversing the pathway of light. As the stalk neared the window it put on more color, threw out more velutinous leaves of deeper green.

In its journey to the light, it had turned two sharp corners, curving its tender body to fit its environment, never hesitating, flinching or drawing back. At last it had crept from the ground, almost at a right-angle, to the window, and there its deep-green, luxuriant leaves, like hands, against the glass, a crowning cluster of tiny, pearl-white, lavender-tipped, symmetrical flowers, pressing their spotless, radiant faces close to the dusty glass, looked up to the marvelous light of its life.

I went back over the pathway step by step, and found the potato half buried in the soft sand, and nestling close, two little potatoes scarcely bigger than marbles.

Sitting on a box, I contemplated the tortuous trail the potato had traveled, and I thought of the absolute faith, the indomitable will, the patience, the forbearance, the humility, the importance and fulfillment of common life.

The errand forgotten, I sat there dreaming, with the panorama of life spreading out before me, the source of being so near, I felt the thud of the heart-throb.

Here was the lesson of life traced by the translucent finger of the tuber, in the dust.

Flung into the half-light it had sought the full-light. Apparently forgotten, forsaken by its kind; through trials, over rough roads, protecting itself, lest it be torn or bruised, through a lifetime of patient striving; harboring its strength; cherishing its ideal; keeping undefiled its purity; growing in perfection of form, down to the smallest detail; indefatigable mastery of time and distance; undeviatingly choosing its own peculiar coloring and perfume; lifting its radiant bloom into the effulgence of actuality and crowning its life with the fullness of being.

What of us? Flung in the half-light, do we persistently drive our chariot to the zenith, or do we sulk, or whine, or murmur? Do we keep ourselves unsullied from the world strife? Do we know how to protect ourselves in perilous places? Do we bend, go under, or leap over a binding, hedging environment? Do we, through time and space, through strain and lassitude, drudgery and fatigue, keep our hearts warm with human love?

Have we patience, tolerance, good-will, forbearance? Have we kept our own radiant brilliancy of coloring and our subtle perfume? Are we true to our own vital-flame? Have we kept ourselves frutescent? Are we sparkling the radiant sheen, as a light-ship stabs the darkness, with its scintillating beams, then flashing light on to other ships, tossing on turbulent seas?

Do we live to the highest we know, or are we stumbling, staggering, growing sharp-tongued, bitter and discouraged?

Do we understand the radiant light? Do we know

that it is never dim; that it is always shining; that it never faileth?

Then let us lift our heads, we that walk in darkness, and behold the light that is aglow. Let us press our hearts, our hands, our souls against its life-giving warmth, with the unfaltering faith of the potato; then will we bloom in fullness and power.

EMERSON'S TRUST IN IDEAS

It is a lesson which all history teaches me, to put trust in ideas, and not in circumstances. We have all grown up in the sight of frigates and navy-yards, of armed forts and islands, of arsenals and militia. . . . This martial music, this endless playing of marches and singing of military and naval songs seems to us to constitute an imposing actual, which will not yield in centuries to the feeble depreciatory voices of a handful of friends of peace. Thus are we always daunted by the appearance; not seeing that their whole value lies at the bottom in the state of mind. It is really thought that builds this portentous war-establishment and a thought shall melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought. Observe how every error, each a *thought* of some man's mind, clothes itself with societies, houses, cities, language, ceremonies and newspapers . . . how timber, brick, lime and stone have flown into convenient shape obedient to the master-idea reigning in the mind of many persons. . . . We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, be it ships or books or cannons or churches. . . . They serve to show where man is now. The least change in man will change his circumstances.—*Emerson—Address on "War," delivered in 1838.*

As one lamp lights another, nor grows less, so nobleness enkindleth nobleness.—*Lowell.*

Liberality is not giving much, but giving wisely.

SHELTERING WILL

EDNA L. CARTER



THE BEAUTIFUL figures and symbols of the Bible often appeal to us even before we have any understanding of their meaning, or any experience with the Truth which they signify. The Psalmist's figure of the Lord as a rock of refuge, a hiding place of safety and security, has been used in hymns and prayers in every dispensation and has brought comfort to many a heart, weary of the struggle and stress and storm of mortality.

The great sheltering love of God is expressed in his will, therefore the Rock of Refuge is God's will. Mortal thought, in its inability to discern spiritual things and put them in right relation has made separation between Love and Will. Love, it considers as desiring to give happiness; the idea of happiness being that which will please the natural man. God's will has been made a thing to be feared and dreaded as something that seeks to interfere with man's happiness for reasons that man may not know. Man has assumed, that to try to find out God's will would be presumption and all that one can do is to be resigned. In this misunderstanding of Love and Will and their consequent separation, lies the explanation of the failure of the Lord's own to live the spiritual life in steadiness and security, free from mortal combat. Even after the truth is seen, the sincerest effort is required to be true and faithful to it until it is so established in consciousness that it proves itself and becomes the "strong habitation whereunto I may continually resort."

It is self-will that makes trouble and sadness, and whenever any anxiety or sorrow is felt it is a revelation that we have been led of self-will and have followed it out into the wilderness of mortality. The revelation is a call back into the Rock of Refuge, God's sheltering will. When we

learn that God's will is our supreme good, we no longer speak of it in a doleful fashion as if it were something to be mourned over and yielded to in sad resignation, but we say joyously, "I delight to do thy will, O my God." Then we can pray acceptably, "Thy will be done," and go on cheerfully and gladly, not because self has had its way, but because it has not. Whoever has found God's sheltering will as his refuge has entered the Secret Place of the Most High and all the blessings that abiding there brings are his.

To find the shelter of God's will it is necessary to give up to him, not only self-will, but the heart also. Head and heart must unite in loving obedience. All overcomers know the struggle that sometimes takes place between the will and the affections when God's will is discerned and desired and mortal affections rebel. This breach in consciousness is repaired by saying whole-heartedly to God, "I do give you my heart. My will and my heart are now united in thy will."

The philosophies men build up in the name of Christianity plan a broad, easy way to spiritual attainment, but the truth remains that eternal life is only found by walking the narrow way in which Jesus leads. Christianity means nothing if it does not mean entire consecration, the death of self and the baptism of fire. "Then," says some one, "suffering is the way to life." No, but those who refuse to let self die in order to avoid the suffering involved are as far from the truth as are those who look upon suffering as a means of grace. It is not a question of suffering, but of centering will and heart on the prize of the high calling of God, which is Sonship. When we do this, self will die. If there is suffering, that is another matter. One may suffer while the fire baptism burns up the dross of self, but so far as one keeps will and heart fixed on God pain will be escaped, even as Daniel and his friends proved when thrown into the burning fiery furnace.

Paul's words, "Though he were a Son, yet learned he obedience by the things which he suffered," are sometimes taken as proof that we learn by suffering. But the text

does not so read. It was not by suffering, but by the things, that is, the experiences he met, that Jesus learned obedience. He learned by his experience with the Spirit in overcoming "the likeness of sinful flesh" which he took on to accomplish redemption for us. With him, as with us, suffering did sometimes accompany the overcoming, but we should not forget that we grow continually in God's sunlight and that the soul expands under deep spiritual joy. As well might we believe that flowers grow only in clouds and rain as to think that our growth takes place only when the clouds of mortal thought hide the sun of righteousness from us and tears of sorrow fall.

There is not only love but wisdom in the will of God. The telescope reveals wonders of creation that the natural eye could not make known to us and no less marvelous are the mysteries seen through the microscope. The infinite wisdom so revealed is just as wondrously manifest to us in our individual lives, whether in the Father's forethought and plan for us or in the details of that plan. "The very hairs of your head are all numbered."

Understanding this, we find it easy to "wait on the Lord," both for the revelation of his will and for the steps in the expression of that will in Divine Order. We will learn, in living his will, not to act on impulse or hastily, but in the calm and quiet and assurance of a well-ordered life, it will become a habit of mind to turn continually toward the Lord for guidance and to wait his direction.

The will of God protects from selfishness, and selfishness is all that makes need of protection. All of the sayings of Jesus point the way to the shelter of the Divine Will. Every one of them is a help in overcoming self. No one can dwell on them in thought, and persistently make effort to obey them in the Spirit, without growing in spiritual power and finding freedom from enslaving self-will. It is only those who break through conventional religion and turn aside from the sophistry of man's philosophy who ever enter into the spirit of Jesus' teachings and find the glory of the life "hid with Christ in God"—hid in his sheltering will.

We find shelter in God's will only by abiding in it and we abide in it by obedience. The matter of referring everything to him becomes, therefore, at once a necessity and a joy. Every thought must be brought into harmony with his will and all the functions of the body established in Divine Order. Eating and drinking must be taken out of the domain of false appetite and sanctified to God, so that whether we eat or drink or whatever we do the body will be blessed and God will be glorified. "Christ in you" is "the hope of glory," and with the knowledge that that great mystery, "Christ *formed* in you," is being wrought out in us, we cannot do otherwise than "present our bodies unto God, a living sacrifice, holy and acceptable." If we could see the wonderful physiological process of regeneration, that process in which the cells of the body undergo the transformation from corruptibility to incorruptibility, from mortality to immortality, we would be lost in wonder, and very careful we would be, not only of thoughts and words, but in all our manner of living, that no defiling thought nor any of the works of the flesh should interfere with the forming in us of the Christ. The "new creature" needs the protection of God's sheltering will.

It is possible to have a zeal for the Lord's work, but not according to knowledge, and self-will may lead even the most earnest disciple to go here and to go there, to try this and to try that in an endeavor to work for God. Very important is it that we turn to the Lord's will for direction in all that we would do in his name. He has clearly revealed that it is his will to establish in the earth his perfect government, and we now see the kingdoms of earth fast being broken up, preparatory to the setting up of the one and only government that can bring everlasting righteousness and peace to the earth. If the government at Washington is systematic and orderly, at least as perfectly so as men can make it, much more must we think that the government of God will be established in the earth in perfect order. Man does not build even a barn without a plan, and it is unreasonable to suppose that the great and mighty God with

his absolute perfection of mind would undertake to set up a government in a haphazard way, dependent upon the ideas and changing opinions of men for the necessary work. So there must be a Plan and it must be perfect even to details. It is therefore wisdom on our part to ask to be shown our place and not try to work regardless of the Plan and of the direction of the great Architect who formed it and is directing its outworking. He has even prepared the people to fill their places. A plan would do no good unless there was a prepared people to carry it out. No one unprepared can do the great restitution work, which it is the mission of the new government to do. It is the Father's good pleasure to give the kingdom to the "little flock" who have made themselves ready by learning and obeying his will, thus winning the blessings and favors promised to overcomers. This little flock will not work in ignorance of the will of the Architect. To them he says, "Henceforth I call you not servants but friends, for the servant knoweth not what his Lord doeth." It is those who have worked regardless of the Plan who will say, "Lord, Lord, have we not done many wonderful works in thy name?" He will answer, "I never knew you." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." We cannot even enter the kingdom unless we do his will—unless we learn his Plan and take the place he has assigned us and do the work we have been prepared to do.

The design of Omniscience cannot be comprehended by the intellectual man. "The natural man receiveth not the things of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned." "But God hath revealed them unto us by his Spirit, for his Spirit searcheth all things, yea, the deep things of God." A patient waiting upon the Lord for the revelation of his will is necessary, and this revelation will come as fast as the natural man is put off and the new man of understanding takes his place. The only way into knowledge of God's Plan is to believe in it, ask for light concerning it and so live

in his will each day that the Plan will unfold as a flower which grows and blooms because it has been placed in good soil and receives the sun and rain and the careful attention of the gardener.

Often it is said that the will is the man and this is practically true. So true is it that, if one follows self-will or yields to the will of others, one becomes weak, uncertain, vacillating, having no center of action and no sure foundation, and he loses the power to choose, to decide, and to do. If one stifles the still, small voice and listens to the loud whispers of self-interest, or drifts with the tide of another person's thought and desire, one meets shipwreck. The rocks are ahead in such a course. No man has ever died or failed in any way except through failure to establish his will in God. Now that the way to the unification of the individual will with God's will has been revealed and proved by Jesus, the responsibility of learning and doing the Divine Will cannot be ignored.

To be "strong in the Lord and in the power of his might" is to strengthen the will by unity with God's will and by obedience to it. We are inspired by the wonder of the possibility of knowing God's will and having it fulfilled in our lives, but unless we gladly take on ourselves the responsibility of doing it, inspiration fails and discouragement sets in. Jesus repeatedly called attention to the need of *doing*. "If ye know these things, happy are ye if ye *do* them." "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

Ready acceptance of the responsibility of doing the will of God meets the requirement, "Take my yoke upon you and learn of me." A yoke implies two working factors, and before the Lord's will can be accomplished in us and by us, we must do our part by obeying. It will not do to shift responsibility on to others or on to God. He will do what he has promised and he expects us to do what he requires.

If one shrinks from responsibility and from the dis-

cipline necessary to wean the will from its proneness to follow the leading of self-interest and gives up to the domination of other wills, spiritual growth is hindered and finally ceases altogether. It is therefore necessary to pray, "Thy will be done," and then to do it regardless of consequences or the opinions of others. God's will is above and beyond anything that mortals can comprehend; so it is only to be expected that in following it, we will often go contrary to the course our friends think proper for us. Jesus' warning, that even father and mother should not be loved above him, is a hint that we should not allow ourselves to be influenced by the will of even our nearest friends, but should keep our will centered in God and be ready to obey it no matter how foolish our obedience may seem to others. The man-fearing spirit always leads to entanglements and confusion. "The fear of man bringeth a snare." In self-interest and love of ease is found the source of the delusion that peace can be purchased by a little temporary sacrifice of principle, but peace at such a price is dearly bought and short-lived. The old problem under harder conditions will be met again. Not only has disobedience increased the complications, but power to meet them has been weakened through disregard of God's will.

At times it may seem that to follow the Lord is to walk alone, but the sense of loneliness is changed into comfort through the fuller opportunity for knowing the Lord which walking alone with him brings. Besides, no one knows how much of sustaining spiritual strength and joy of fellowship passes from one to another of the scattered members of the "little flock" who may not even be known to each other yet.

One secret of abiding in God's will is to take everything that comes as from him, whether it be what we call good or what we call evil. After we have learned that his will is only good, it seems sacrilegious to say that God brings to us all the reverses that distress the mortal nature, but we need to know that what the mortal calls evil is not evil when used by God to break up the personal life that binds and

limits us and hinders our opening out into the Universal. When God's hand strikes our shackles we cry out in fear and pain and begin to pray that he will let us keep our fetters. Every experience we have is, under the hand of God, a lesson to show us how we may more perfectly fulfill the consecration we have made and prove the goodness of God's will. Nothing changes trial into victory so quickly as seeing God's hand of love in it and trusting him for the lesson. In this way we learn of a truth that Moses knew, whereof he spoke when he said, "The eternal God is thy refuge, and underneath are the everlasting arms."

"Take thine own way with me, Lord,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness."

THY CREED

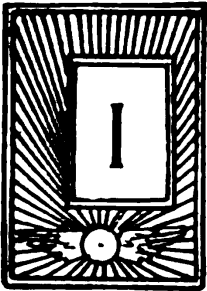
Do good to every man,
And from the heart let noble impulse flow
To all the world.
Think kindly thoughts of everything
And they will fill the atmosphere of life
With lofty dreams of hope and harmony,
Do noble deeds for justice and for right—
Deeds that will help some fellow-man.

A wayfarer like thee;
Then will they cast reflection of their kind
Upon thy soul.
From out whose light shall rise
The Throne of Peace,
And fill with broadening Love
Each thought, each word, each deed.
Then hast thou aided in the Master's plan,
And helped with earnest hands
In building up the structure of all life,
And bringing now to view
In all its true proportions here
The temple of God's Love,

w.
req.

—Anon.

THE PERFECT MAN REVEALED



IT IS quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of the truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the “image and likeness” of God, created in the beginning. There are many men *formed* after this “image and likeness,” and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. “I am Alpha and Omega, the first and last.”

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective consciousness and under certain conditions we may behold him. This is the state described by John in the first chapter of Revelation.

He was in the isle called Patmos, in the Spirit on the Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes operative. The voice behind refers to the unseen or subjective

consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to form in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the Book of Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God.

MIND

Let us think of the mind as a garden.

Let us plant there and nourish today

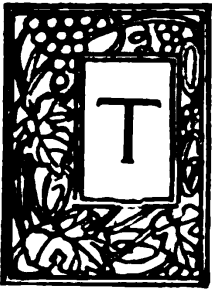
Only thoughts that are good and noble,

And then let them blossom always.

—*Maudaline McCormick.*

We can read, sing or talk about consecration, but to live it, in faith and patience, is the symphony of life.

HOLY SPIRIT BAPTISM



THE LAWS governing the world of Mind and Spirit are yet imperfectly understood by the human family. Those laws are exact and orderly. A given impulse in mental movement will always produce its action and reaction according to a fixed law. An idea held in mind sets up in the brain and body certain vibrations which may be timed and described by one familiar with practical metaphysics. But that description would be unintelligible to one not familiar with the details of mentation. Again, there is at present no vocabulary in which these mental processes could be put. How could the phonograph be described to a Patagonian, who had never seen one and knew nothing of the technical points that enter into its construction and use? The only way to convey the information would be to use symbols with which he was familiar, and thus approximate the information.

It is quite evident that the symbolism of the Scriptures will eventually be interpreted and explained in exact terms under the law of mentation and body reaction. Jesus raised his body to a rate of vibration which carried it beyond that in which the physical man is poised, and it became a radiant flame of life, each cell of which had the power to communicate its qualities to other bodies not yet quickened. It was his mission to thus raise the life vibration of the whole human family by sowing his ascended body broadcast among those who believe in him. This is the real meaning of shedding his blood, blood being the symbol of life. He gave up his life for all those who will take it and use it as he used it. The attempts of physicians to inoculate the senile with the vital germs of sheep and pigs is the vain reaching out of the human to this end. The life current in the whole race is running low, and up to the time of Jesus was getting gradually less and less. It was degenerating in quality and power, and needed an impetus that would put it to its proper place in the divine economy. Jesus first gave

forth the truth in the ideal world, then he gave forth the purified substance of his organism.

Peter said in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," which describes the first descent into human consciousness of this dynamic substance which Jesus radiated when he raised his body vibration to the spiritual plane. The spiritual plane is the normal plane, and man is not in eternal life until he has attained this place in body consciousness. Flesh bodies and material conditions are all abnormal in their present low rate of vibration, and they must be raised or disappear.

The descent into consciousness of this Jesus Christ life took place in the company of disciples, as described in the first chapter of Acts. They were in that upper room of the mind, which is the spiritual, and had been praying for ten days with one accord for the fulfillment of this promise of the Holy Spirit as given by Jesus. This attitude of many minds forms a mental magnet, and brings about results in flashes of light and spiritual illuminations. Religious revivals have demonstrated this in greater or lesser degree. The writer has several times been witness to this descent of the Spirit in classes under instruction, where the words of the speaker and expectation of the students were intensely spiritual.

This is also an individual experience, and many have testified to the powerful inrush into mind and body of this higher power. It cannot be said to be a wind, yet no other comparison more accurately describes the sensation. It is part of the regenerative process, and when one becomes adept in mentation it can be brought about at any time. Realize the truth of your being, your spiritual character, the omnipresence of God, the power of Christ, and your oneness with all. Then repeat with great earnestness the Lord's prayer, stopping at each paragraph to get the meaning. Then quietly rest and wait in expectancy for the descent of the Spirit from on high. If the result is not satisfactory, repeat the process again and again until it is. Remember the disciples prayed ten days.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

FAITHFUL STEWARDS

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation.

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16:9-12.



WE READILY see, from these words of Jesus, in connection with the parable of the unjust steward, that he sought to emphasize the value of faithfulness as a principle, a rule of conduct, and the importance of making friends of the "mammon of unrighteousness." As children of the world, we have been wasting some of our Lord's substance in pronouncing worthless and valueless many things that serve us well, when we take a friendly attitude toward them. As students of Truth, we are all stewards and are responsible to our Lord for the use of his goods. We render an account of our stewardship in every thought that we think, every word that we speak, every deed that we do.

"Make to yourselves friends of the mammon of unrighteousness." "Unrighteous mammon" is the realm of external wealth or manifestation, and is not to be condemned nor despised, but rather lifted up to a higher plane of consciousness. It serves us better as a friend than an adversary. So closely related is the realm of external wealth with the idea, that we cannot touch the manifestation without touching the idea. If we have made friends with our work, our environment, the people we no longer find interesting, the physician we no longer need, the church that no longer serves us; then, if we fail sometimes, as the Master hinted we might, we will receive no words of antagonism but find an "everlasting habitation" in the idea of friendship and goodwill we entertain for all these things. Unfaithfulness in the

realm of "unrighteous mammon," as the world of affairs is sometimes called, is often the error that prevents the full realization of God's ever present bounty of whatever nature.

The object of all work is self-expression and loving service to humanity. To express the self is to bring into manifestation the ideas of our Parent Mind, of which the mind of man is the natural outlet. In rendering faithful service in that "which is another man's," we are really opening the way to receive our own; but whole-hearted concentration and service must become habitual from Principle, and not through a desire for reward. If faithfulness is to us a Principle, we love to apply it in all that we do, whether the work at hand be great or small. He that is unjust from habit of conduct in the little things, will not find it easy to be faithful in the greater things. Nothing is promised to half-hearted service.

All of us long to do the things for which we are especially fitted. Begin by doing faithfully the thing at hand to be done, and so step by step we grow until God reveals to us our own work. "My own comes to me through Divine Law," affirms the earnest seeker of Truth. Then, should we look to personality for the fulfillment of this law? God gives the increase, and it is man's mission to keep meek and receptive to the inflow, since he is the channel through which God pours himself. We need not wrest from anyone our own. Blessing and praising all that we do brings increase and opens the way for greater opportunities of expression. Throughout the scriptures joy and blessing are associated with faithfulness. "Thou hast been faithful over a few things, I will set thee over many things; enter now into the joys of thy lord." "A faithful man shall abound with blessings." Out of your own faithfulness is brought into manifestation that which you are desiring.

If you have not been faithful in handling affairs in the external realms of consciousness (unrighteous mammon), how can you expect to demonstrate the "true riches"? The "true riches" are the treasures in heaven, an understanding of the laws governing the realm of Divine Ideas, which, in

turn, govern the realm of external wealth. Real wealth is not measured by money, but by minds alive and active in rich ideas. These ideas may express as health, freedom, poise, love, generosity, good-will or accumulated and formed substance. Here again we see the relation of the idea with the realm of the manifest. There is in reality no separation between the realm of "unrighteous mammon" (external wealth) and the realm of true riches. Whoever seeks to understand the treasures of the heavenly kingdom will also come into a knowledge and possession of the earthly one (added things).

"Ye cannot serve God and mammon," has been considered as a command to choose between them. If you serve God, and mammon serves you, you have only one Master. The "added things" are understood, not condemned and despised. It is the *love* of money that is the root of all evil, not the money. Notice too, that love such as this, is the *root* of all evil, not the evil. Setting our hearts on the things of the earth, as if they were the sum-total of living, is the curse that separates man from God, and not the riches of the world.

Truth combines the wisdom of the serpent and the harmlessness of the dove. Through wisdom, we know that everything has its rightful plane of expression; that back of the manifestation is the God idea. Through love, we know that nothing can be destroyed, since love is constructive in all its phases of consciousness. There remains then, in Truth, but one process of effecting a change—the process of transmutation. This is the way of making friends with the "mammon of unrighteousness." There is nothing worthless, and nothing but serves its purpose in the unfoldment of the individual.

The principles of faithfulness and friendliness enter into every demonstration. We make friends with all that we desire to express, through turning over in our minds the ideas involved in the demonstration. Friendliness is a form of love, and it is through love that all attachments are made. If it is health we desire to see manifest, we think health, love

health, attach ourselves to health ideas until it comes forth out of the invisible, a blessing and a joy. And so will every other good thing come forth when we cultivate a friendship for it through being faithful in thinking and speaking only that which we wish to see expressed in our lives. As faithful stewards of the Universal Consciousness, we come to look upon the things of the world from above, instead of from below, and thus dwell in heavenly places instead of earthly ones.

POINTS OF GENERAL INTEREST

Explained in the Correspondence School Course

MAN'S REAL INHERITANCE—God is wholeness and perfection, and it is not his will that any of his children should suffer. Man is the offspring of God, and his inheritance is from God and not from man. The belief in heredity through the flesh keeps many people in bondage to disease. In Truth there is no such thing as hereditary disease. That there appears to be, is due entirely to man's belief in it, and his ignorance of God as his Father. Knowing God as our Father and as the Father of all men will take away the great burden of condemnation from the mind, and when condemnation is removed many of the ills of the flesh will disappear.

* * * * *

TRUE PROSPERITY—A consciousness of abundance based on an understanding of God as the inexhaustible Resource always open to man is real, abiding prosperity, and not subject to the realm of appearance. One of the attributes of God is Substance. Through acknowledging and praising God as Substance, the mind is opened to it and it flows into consciousness as a great stream of plenty. This explains why Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." He knew the one Source of supply and pointed it out to men. This also explains why Jesus said, "Lay not up

treasures." What is the use of laying up when the inexhaustible Source is ever present? It was out of Substance that Jesus multiplied the loaves and fishes. He understood it as all potential, everywhere present, and intelligent. He had faith in it, and showed by his example that it was brought into manifestation by prayer and thanksgiving. All who have the understanding of true spiritual prosperity, keep the law of giving and receiving, and take the right attitude toward money, have plenty of it. It will flow into their hands and through their hands in a constant stream of blessing. "He that soweth bountifully shall reap also bountifully."

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RESTITUTION AND RESTORATION—Restitution means, primarily, that man is to be restored to the Divine image and likeness and to the mastery and dominion which were given him in the beginning. The whole earth, the whole creation, suffers because of man's loss of dominion, and as he comes back into the consciousness of who he is and what his power is as the offspring of God, he will exercise his power and dominion in wisdom and love and the whole earth shall be blessed. The crowning demonstration in restitution is the overcoming of death, the attainment of eternal life—God manifest in the flesh.

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THE ONE BAPTISM—The baptism of the Spirit is the reality, of which water baptism is a symbol. All symbols are useful just to the extent that they serve to point man to the realities for which they stand. When the truth for which the symbol stands, is realized, the symbol is of no further value. "God is Spirit and they that worship him must worship him in spirit and in truth."

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THE LORD'S SUPPER—Paul, writing to the Corinthians about the Lord's Supper, told them that because they did not discern the Lord's body, many were weak and sickly among them and many "slept," or died. They were keeping the symbol without discerning the reality, and no doubt the same results are in this day produced in the same

manner. The Lord's Supper consists of two symbols, bread and wine. Bread represents the substance of Spirit; wine the life. We are saved by the blood of Christ, that is, by his life. We eat his flesh and drink his blood (substance and life of Spirit) when we appropriate words of Truth and establish their substance and life in consciousness through meditation and prayer. In this way "Christ is formed in you," and your body becomes "like unto his glorious body," being transformed and redeemed from that which seems material into pure substance and life of Spirit.

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DEATH THE EFFECT OF SIN—The race thought that death is inevitable, is overcome through the understanding that sin causes death, and when the cause is removed, the effect is removed also. Sin is a falling short of the possibilities which are ours as the offspring of God. This always results primarily from ignorance, but an element of positive rebelling and disobedience sometimes enters in, and this is the devil or "adversary." The effect of sin is always the same, whether it is committed willfully or in ignorance. This adversary gets his power from man, who has given his intelligence and powers to building up a personal consciousness, until it has in a measure become separate from man and seems to exercise dominion. Identification with our real self, the Christ in us, will overthrow the adversary if we give our substance of thought to building up the Christ consciousness and believing in our birthright as offsprings of God. Overcoming will be easy in proportion, as we know that sin has no power but what we give it by believing in it and identifying ourselves with it in thoughts, words and acts.

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KINGDOM OF HEAVEN—Jesus understood this kingdom and prayed that it might be brought into the earth in his prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." The kingdom of heaven is the realm of Divine Mind, or the order and harmony of God-Mind, which is descending into the mortal thoughts of men and setting up right states of consciousness and harmonious

conditions. It must first be comprehended and established in man's consciousness, then he naturally and without effort comes into right relation with his fellowmen.

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MAN—In the Scriptures the term "man" is used somewhat indiscriminately, sometimes applying to him in his true estate, and sometimes to the error state into which he has fallen through ignorance of the truth about himself. Paul told Timothy to "rightly divide the word of Truth," and if we follow this counsel, we will divide and apply aright scripture texts, and thus avoid the confusion which arises from apparent contradiction in the Bible. This is important, because many read passages about man as a sinner, condemned to die for his sin, and overlook the passages which tell of him as righteous and heir of eternal life through Christ.

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DIVINE INTELLIGENCE—God is Omnipresent; therefore, intelligence is omnipresent. In all our thinking, the One All-knowing Mind should be recognized. We should never think of ourselves or others as ignorant. We must quit believing in ignorance and thinking about it, and instead, put into all our thoughts the idea of intelligence. All men and women are offsprings of the One Mind, and are intelligent with the Intelligence of Spirit.

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APPLICATION OF TRUTH NECESSARY—Students sometimes listen to the Truth about right thinking, and take it for granted because it appeals to their understanding, but they go no farther. They do not apply the law in destroying thought structures that have been built into the organism in ignorance. The power to make and unmake thought forms is within every individual, and all those who desire to follow Jesus in the regeneration must begin the work and complete it as he did. The mind should set right every function of the organism, and not allow old error thoughts to rule in circulation, digestion, assimilation, or any of the processes of the body. Every error must be cast out of mind, conscious and subconscious.

IMPLIED AFFIRMATIONS—Affirmations do not have to be made in set terms. For instance, men seldom say, "I affirm my body to be material," but the general trend of their thought affirms it. Continued thinking in the line of this affirmation of error fixes the thought in the subconscious where it becomes a state of mind and crystallizes into cells and these in body forms. In this way, the appearance of materiality comes. Other errors of a similar nature are the belief in the reality and power of evil, sickness, old age and death. When truth is established in consciousness, it breaks up these error states of mind in the subconscious, dissolves the false thought structures and makes way for a new state of consciousness, which unifies the entire man; spirit, soul and body as a spiritual reality.

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LOVE AS THE WORD—Love is an attribute of God and is contained in the Word, the Christ. When one knows he is the Son of God, he knows he is the Word of God, and that his office is to give the Word expression. If he would manifest perfection, he must express all the attributes of God-Mind. Every word that has not in it Divine Love makes discord, because Love is included in the Word of God. This understanding will do away with the use of all condemning, criticising, fault-finding and angry words. Real creating, enduring words are spoken from the Christ consciousness. The character of man is determined by the nature of the things he sets his love upon.

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JUDGMENT—The divine judgment of all creation must be our starting point—God in the beginning made all things and pronounced them good. Judgment is a cleansing, purifying, corrective, redemptive process. The judgment seat is within man, and every day is judgment day. "God is a consuming fire," consuming not men, but their sins and errors; in this way man returns to his original sinlessness.

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A more complete explanation of these points is brought out in the Lessons of the Correspondence Course. We are seeking in every way to meet the constantly growing demand

for an understanding of the Principles of Being as taught and demonstrated by Jesus Christ. Earnest seekers of Truth everywhere are finding that these lessons meet their every need, both in understanding and in their application in daily living. Students may enroll at any time. For further particulars address Unity Correspondence School, 917 Tracy Avenue, Kansas City, Mo.

RELATION OF MENTAL ACTIVITIES

Give the relation of mental, psychical and spiritual activities of the mind.

The mental pertains to mind and its action in both the outer and inner realms of consciousness. Applied to the individual, it is termed intellect; to the Universal, the realm of Divine Ideas. As man thinks, he sets up a mental activity called the subconscious, which is the receptacle of all conscious thoughts. The subconscious has no volition of its own, but is dependent upon the conscious realm of mind for its direction and guidance.

The sum-total of consciousness, both conscious and subconscious realms of mind, constitute the Soul. The seven senses of man, his emotions and all mental activities are included in the soul. Thoughts become alive with a center of action called an ego, or personality, and in their own power of activity, go on acting independently of the conscious mind. Thoughts that have no foundation in substance, bring into conscious expression phases of intuition and thought transference, which are not understood by the conscious mind. These independent activities of the soul are termed psychical, and because they have no root in substance and are not comprehended by the conscious mind, they are misused and discords of various nature result. All phenomena is harmonious when all the faculties of the mind are developed in an orderly manner under the Divine Law.

In the awakened consciousness, that is, in one who has recognized himself as a spiritual being, all the faculties of the mind are merged into one, and that the Mind of Christ, otherwise referred to as the superconscious. The supercon-

scious is the realm of spiritual activities, embodying those ideas of the Universal Mind inherent in man. These ideas must come into consciousness, or be consciously recognized and acknowledged by man, before he can become established in the Christ consciousness.

All activities of the mind, mental, psychical and spiritual have their place in the Christ consciousness, but to give either the mental or psychical expression without the substance and guidance of the spiritual, is to deplete and disintegrate the organism. The true goal of man is to bring all activities of mind into the spiritual consciousness.

When the at-one-ment is made, that is, the conscious and subconscious realm of mind are unified with the super-conscious, all the powers of man's mind will function in Divine Ideas, the underlying principle of reality back of all manifestation, and man will use all his faculties to the glory of God. This at-one-ment will include the body, in that the body is the manifestation of man's thoughts, and what effects his mind, effects his body. This perfect expression will be the spiritual man, Jesus Christ, God's divine idea man in manifestation.

SIGNIFICANCE OF SPIRITUAL TERMS

Give spiritual significance of the following words: Freedom, order, conservation.

The highest concept of freedom is embodied in the words, independence and liberty. When man recognizes himself as an individual expression of God, he is in a position to attain his freedom. Understanding the laws governing his own being, he becomes a law unto himself, for he is accountable only to his own indwelling Lord for his thoughts and acts. He does not transgress moral laws, but transcends them with a higher rule of conduct that puts to shame the puny alternatives of the personal man, still under bondage to physical laws.

Expression is the law of growth. There can be no growth without freedom. There can be no freedom except it have its birth in the individual consciousness. If you are

in bondage to the thoughts of the personal man, seeing limitation, poverty and discord, you are not free. If you can look through these discords and know their unreality, and by a mighty thought of Love and Truth deny the testimony of the senses and declare the conditions false, you are in the way of freedom. "He who cannot govern himself is a slave." Governing from within shapes the outer expression and continual discipline of your thought-world brings you into a state of harmony. This is the true freedom that makes every man a master.

To be free in Spirit is to be orderly, efficient, harmonious in all one's thoughts and acts, looking always to the approval of God, rather than of men. This is the freedom of which Paul spoke when he said, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

Order is the harmonious relation of ideas in mind and their perfect manifestation in body and affairs. All order of a constructive nature begins in thought discipline. However, keeping the law in the outer realms of expression by being systematic and orderly in all things, is a check to disorder and invites harmony, both within and without. The without is always, in a degree, an indicator of the within.

Perfect expression of order comes through adherence to an inner ideal, that becomes desirable and tangible because of one's belief in its reality. To make order practical in all the daily affairs is to understand that it is a principle to be used and which bears fruit only as it is used. To use the law of order, lay hold of your thought world, stilling all confusion, and then do all that comes to your hand to be done in a systematic, orderly manner, having your thoughts centered in what you are doing. "Be ye doers of the word and not hearers only."

Conservation is the preserving and upholding of an ideal or principle free from all adulteration. To conserve implies *something* to be conserved or preserved. This *something* is the reality of Being, the underlying *substance* out of which all is made that is made. If we are unconscious of

this *substance*, and the effect of our thoughts upon it (for it is through thinking that the mind lays hold of substance), we bring into manifestation discord and waste. Every thought that has not the *substance* of Spirit in it is disintegrating to the organism.

Substance has its foundation in Divine Mind, and only by becoming conscious of the Ideas in Divine Mind can we properly conserve our forces. Conservation of all our forces is necessary to the full expression of our God-hood. To conserve our thought forces is not to suppress the activities of mind, but rather to use all our faculties in right relation to each other, blending our aims, desires and purposes to the will of Divine Mind, thus assuring perfect expression.

Each individual has his own ideal and standard of conservation, yet, above it all, unchangeable and impartial, is the Divine Ideal, which must be embodied in the consciousness of everyone before he attains his ultimate perfection. Preserving the whole man, spirit, soul and body, being transmuted into the One Unchangeable Substance, which knows no death or decay, is the one goal for all men.

The practical application of the principle of conservation must enter into all our affairs. Man must cease believing in poverty, old age, hard work, sensual gratification and other ideas that use up his forces and give nothing in return. He must cease attempting to shape his life to the pleasing of personality, which robs him of peace of mind. Man's mission is to please God. To please God is to please all mankind who are looking for the good and true. Dwelling in the consciousness of God as love and letting love come forth in every expression of life, is to rise above the petty whims and fancies of the personal man. All expression for the temporary satisfaction of the personal man is "riotous living." True living is the bringing forth of the Divine Man, crowned with all power in heaven (mind) and earth (manifestation). This is the "life hid with Christ in God," and consecrated to purity of thought and act, free from all adulteration. This is the conserved life, the righteous expression of all the forces of mind.

SUNDAY LESSONS

SUNDAY, OCTOBER 29

THE WILLINGNESS OF LOVE TO SERVE—John 12:1-11.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3. Mary therefore took a pound of ointment of pure nard, very precious and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. But Judas Iscariot, one of his disciples, that should betray him, saith,

5. Why was not this ointment sold for three hundred shillings, and given to the poor?

6. Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7. Jesus therefore said, Suffer her to keep it against the day of my burying.

8. For the poor ye have always with you; but me ye have not always.

9. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests took counsel that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

SILENT PRAYER: *We love, because he first loved us.*—I John 4:19.

Bethany means "a place of fruits." Whenever we make a mental demonstration we get a certain result in mind or body. This is called the *fruit* of our thought.

When Jesus went to Bethany he realized the fruit or effect of raising Lazarus—that is, quickening certain sleeping energies in his subconsciousness.

This realization is a feast to the soul—a filling of the

whole man with a sense of satisfaction. When the life is lifted up and quickened by the Spirit all the faculties of the man enter into obedient service—except Judas Iscariot—sense-consciousness. Martha, the practical soul, and Mary, the devotional, serve the Master. Martha provides the material necessities and Mary the spiritual, while Lazarus sits at meat, or abides as the living substance of the subconsciousness.

Mary, the devotional side of the soul, is grateful for the awakening of her brother Lazarus, because she depends for her manifestation upon the subconscious life which he represents. When the soul is lifted up in prayer and thanksgiving, there follows an outflow of love which fills the "whole house," or body, with its odor. The anointing of the feet represents the willingness of love to serve. When Jesus washed the feet of his disciples, he said, "He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve."

Sense-consciousness, Judas Iscariot, is incarnated selfishness and his every thought is to build up personality. When Love pours out her precious substance, and diffuses its essence throughout the whole man, Judas protests and asks why it was not sold and the proceeds given to the poor. This consciousness believes in poverty, and has no understanding of the true law of relief. All that comes into consciousness is selfishly appropriated and dissipated by this thief, yet he produces nothing. He is the enigma of existence and in him is wrapped up the mystery of individuality. Jesus knew that through this department of his being he would be betrayed, but he made no effort to defeat the act of Judas. Sense-consciousness betrays man every day, yet it would be unwise to wholly destroy it before its time, because it is at its foundation good—it has simply gone wrong, it "hath a devil."

Love is the "greatest thing in the world," according to Henry Drummond, who analyzed it in a masterly manner. Jesus acknowledged the power of love when he said, "Suffer her to keep it against the day of my burying."

When personality is hurt to the death and surrenders all, love pours her balm over every wound and the substance of her sympathy infuses hope and faith to the discouraged soul. A noted mental healer relates that her husband was dying of consumption. She had treated him in every way known to her science without results, when one day in her agony she exclaimed, "I will give my whole life to save you." Immediately, she says, a great flood of substance seemed to roll forth from her heart toward her husband, and from that day he began to improve, and finally got well. This was the precious ointment of love poured out for him when he was buried in the consciousness of death, and it resurrected him. Divine Love hath a balm for every ill.

SUNDAY, NOVEMBER 5

TEMPERANCE LESSON—Ephesians 5:11-21.

11. And have no fellowship with the unfruitful works of darkness, but rather even reprove them;
12. For the things which are done by them in secret it is a shame even to speak of.
13. But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light.
14. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
15. Look therefore carefully how ye walk, not as unwise, but as wise.
16. Redeeming the time, because the days are evil.
17. Wherefore be ye not foolish, but understand what the will of the Lord is.
18. And be not drunken with wine, wherein is riot, but be filled with the Spirit;
19. Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;
20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;
21. Subjecting yourselves one to another in the fear of Christ.

SILENT PRAYER: *I drink the Christ-life in my soul and am satisfied.*

"Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Metaphysically.

the "unfruitful works of darkness" are those but little understood phases of mental action which may be termed hypnotism, mesmerism, and even telepathy. They belong to the realm of blind forces which man must overcome and direct through the power of Spirit. They bear in the mental world a relation similar to electricity in the physical world.

When you know how to control these forces they become good servants. But right here many metaphysicians are starting their experiments wrong. They are assuming that these mental forces are like electricity and outside of man, when the fact is that they are states of mind in the consciousness. If you are complete master of your emotions, passions and appetites, then only can you experiment with hypnotism and telepathy. But if you are weak at any point, or gross at any place in your character, look out. You will set going the sleeping animal in your body, and unless you are strong enough to master him, he will master you.

When these mental forces assert themselves, we should "reprove them." By turning the light of Christ upon them, their character will be quite apparent, if there is selfishness or lust or animal appetite at the base. The *reproving* is the denial in the name of Spirit of all that pertains to materiality in any part of the consciousness. "It is a shame to even speak of them." Do not talk about ignorance and mortal error as reality. Do not give them the formative power of your spoken word. A fine treatment for these subjective states of ignorance is to often mentally say to them, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

"Redeeming the time, because the days are evil." Make good use of every moment, knowing that the present race thought, or degrees of mind, is filled with shortcomings. Do not let the foolishness of mortal thought lead you any farther in the way of error, but ask for and hourly seek the will of the Lord.

"Be not drunken with wine, wherein is riot, but be filled with the Spirit." Man craves exhilaration of spirit,

which alcohol temporarily gives, and drinks it in a vain effort to gain that permanent and eternal exhilaration which the Spirit alone imparts. It is a fact of Christian experience that a daily habit of prayer and thanksgiving unto the Lord finally leads to a state of exhilaration of the whole man similar to that produced by wine. On the day of Pentecost, the spiritually exhilarated disciples were thought to be "full of new wine." And this stimulant of the Spirit builds up the mind and body instead of tearing it down, and each day adds some new joy.

SUNDAY, NOVEMBER 12

A REVIEW OF CHRIST—Matt. 19:21-30.

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?

28. And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

30. But many shall be last that are first; and first that are last.

SILENT PRAYER: *I am not come to destroy, but to fulfill.*—Matt. 5:17.

Metaphysically a review of the life of Christ is not a study of the historical text, but a comparison of the re-

corded events of his experience with our own. Jesus is the well rounded man of whom we are all rough copies. We are the green fruit on the tree of life; he is the ripe. He traveled the road which we are all going, and his advice is, "Follow me."

To follow Jesus requires great genius, power and perseverance. That is, to follow him successfully. No one has so far done so, though thousands have been trying for twenty centuries. But even an attempt accomplishes much in the permanent development of the soul. The development which the average man or woman works out in a lifetime is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life were left to the work of intellect his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning in intellect. One earthly life experience where the soul is stirred, and the light and power of the Spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then, how important it is that we strive to quicken the Spirit and live its life. We can afford to make any sacrifice to bring about this development of the pearl of great price—spiritual understanding.

Jesus pointed the way of Truth, and demonstrated its power. The keynote of his teaching is, "God is Spirit; and they that worship him must worship in spirit and truth." He denounced the intellectual Pharisees and scribes who studied the Scripture and traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell that which thou hast, and give to the poor, . . . and come, follow me."

The rich young man is personality. It is that in us that lays store by the things of form and shape. Selfishness

attaches personality to the things of sense, while unselfishness liberates it.

Personality is selfish for eternal life and strives to attain it.

Personality does not know the Real Good.

Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If we trust in riches, trust in God is weakened. Yet we are promised all things when we have fulfilled the law of righteousness.

SUNDAY, NOVEMBER 19

DOUBLE MINDEDNESS—Mark 3:20-35.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house will not be able to stand.

26. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

27. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30. Because they said, He hath an unclean spirit.

31. And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

32. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren?

34. And looking round on them that sat round about him he saith, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

SILENT PRAYER: *I abide in the consciousness that the Good only is real and true.*

The central idea in this lesson is the inconsistency and stubborn ignorance of attributing good acts to evil causes. Jesus healed a man of a withered hand on the Sabbath day, and the Pharisees charged him with law-breaking and blasphemy. Then the word went around that he cast out devils by the prince of devils, Beelzebub. According to this narrative he went so far that even his friends thought he was beside himself, and they sought to restrain him.

When man frees himself from the trammels of sacerdotal imposition, the first impression is that he is crazy, or possessed of some very evil tendency. When a religious observance, like keeping holy the sabbath day, is set at naught, and man declared to be greater in his needs than any such law, there is unmeasured denunciation. The good that Jesus did in healing the man's withered hand was not taken into consideration—the whole question hinged upon his working on the sabbath day.

Jesus claimed that it was a very grievous sin or error to allow the mind to be so blinded by man-made laws that it could not use reason and common sense logic. It was universally taught that diseased people were under the spell of demons, or devils, sent upon them by the prince of devils,

Beelzebub. Yet here they were charging that Jesus was casting these devils out and healing all manner of diseases by Beelzebub. Then it was he called their attention to their fanaticism blinding their common sense.

For a few centuries our men of material science have taught that diseases were material in character and cause. They have built up a science with matter and material law as cause and cure. Men have accepted their conclusions and millions never doubt their accuracy. Yet all this science is an assumption and imposition put upon men in the same manner that the law of the sabbath day was put upon them. The whole science of material remedies for material diseases must go, because there never was a material disease, consequently there could never be a material remedy. All diseases are mental and the remedy must be of like character.

The fact is that we are fast getting back to the understanding of Jesus' time in this matter of the cause of disease. Sick people are possessed of devils, or demons, or adverse egos, or wrong thoughts, or mortal mind, or "claims of error." There are all shades and degrees of these demons; their name is "legion," but they all have their origin in wrong states of mind.

The unforgivable sin is to lay your devils to God—that is, claim that your ills are sent upon you by the Lord. If sickness and disease were good, there might be some foundation for claiming that God sends them upon men, but no one ever claims that. They are always aliens, and all are seeking to get rid of them. Then it is a very grievous error, and beyond Divine intervention, to ignorantly and stubbornly hold that God the Good ever sent evil upon any man.

SUNDAY, NOVEMBER 26

THE SOWER SOWETH THE WORD—Mark 4:1-20.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teaching,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9. And he said, Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parables.

11. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17. And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

18. And others are they that are sown among the thorns; these are they that have heard the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

SILENT PRAYER: *All the Words of Truth sown in my soul shall bear good fruit.*

What is a parable?

sown in

A parable is an analogy, a comparison. In religious teaching it assumes a likeness between higher and lower things, or spiritual and material, and reveals the analogy.

What does the parable in this lesson illustrate?

The relation of the word, or thought, to the various soils, or mentalities, in which it finds lodgment.

Who is the sower?

Man. "The sower soweth the word."

Does his word, or thought, find lodgment in his own mentality, or that of others?

Both.

Why is thought compared to a seed?

Because it has its various stages of growth, or realization, in mentality.

What does the sowing by the wayside indicate metaphysically?

The external plane of consciousness, where the conditions are most adverse to free ideas.

What is the rocky ground?

Enthusiastic, gushing, shouting states of mind, that lack depth and endurance.

What are mental thorns?

The cares of the world, acquisitiveness, the strife for material possessions.

What is the very best mental soil?

Receptive, reflective, understanding states of mind. When an idea enters the consciousness and produces a multiplication of ideas, it is in rich environments and will surely produce a large crop.

It is possible for a thought in this last mentioned good ground to bring forth error fruit?

No. If the word is good, and the mentality good, and prayer and affirmations of good only go forth, the crop will surely be bountiful.

What seed, or word, does Jesus refer to in this lesson?

The Word of Truth. This predicates that the sower understands the Truth of Being, and thinks *reality* only.

What is the Truth of Being?

That there is but One Mind Universal. That this Mind is composed of Absolute, Unconditioned, All-Potential Ideas. That these Ideas of Pure Being are the Foundation upon which is based all manifestations of Life, Love, Substance, Intelligence and Power. That in its Purity this Being goes forth as potential Ideas, or the *Logos*, or Word of Scripture. Thus the Man of Understanding, the Christ, or Son of God, thinks Absolute Ideas only, and thus always sows good seed.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he did not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson*.

There are three things extremely hard: Steel, a diamond and to know one's self.

BROTHERHOOD

There's one blood pulsates through the whole,
 There's one Light shines in every soul;
 Our Life's great lesson is to see
 This Truth—in *all* humanity.

How weak and trifling are desires,
 That outer eye or flesh inspires;
 Are we not higher than the sod,
 Are we not channels for a God
 To work through—on this lower plane,
 To live—that *He* may live again?

We all are sculptors—and alone;
 Each block of marble is our own;
 And we may fashion it so fair,
 That earth and sky and sun and air
 Shall think it is a prism true,
 With *God's own* glory shining through.

—*Evelyn A. Fenton*, in "*Master Mind*."



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
 (Silent Unity Department)
 913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1916
 Held daily at 9 p. m.

*Arise! Shine! Thy Light is come and the
 glory of the Lord is risen upon thee.*

PROSPERITY THOUGHT

October 20 to November 20, 1916
 Held daily at 12 m.

*"My wealth cometh from the Lord, and I trust
 him to make me prosperous."*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity Workers at Headquarters, Kansas City, in their ten a. m. Silence, from October 16th to November 15th.

October 16th to October 31st—Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

October 31st to November 15th—Matt. 16:19: "And I give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as when I wake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou are teaching me wisdom, health and love, that I may manifest them and glorify the Good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

The soul should not fear the animal in its nature, because it may gain profitable experience therein, if its eye is fixed on the goal of Spirit. The children of Israel (wise souls) took the jewels of the Egyptians (sensuousness) and fled with them to the Promised Land.

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

Every movement of the body is caused by thought. Thought not only moves to action the visible members of the organism but the invisible also. Thought presses a certain brain area in the head and there is a responsive action, or inaction, in a corresponding function in the body. When feeling enters into the action, thought-forms are created that go in and out the body like bees in a hive. These thought-entities have a certain secondary thinking capacity and they carry out the ideas that have been put into them by the original thinker. Thus a combative thought will make a fighting entity, that will continue to fight after the thinker has forgotten it. All thoughts that have been dropped out of the conscious mind gather in the various brain centers in this body and we have a continuously acting thought realm called the subconscious.

This creative power of the mind accounts for the complexity of conditions that exist in every human life. And the law is not inoperative because men do not understand it. It goes right on expressing itself and we have experiences that we cannot account for, but which would be easily explained if we knew that every effect has a cause in thought, either conscious or subconscious.

* * * * *

God does not consider the time it takes us to realize perfection. His healing work is done instantly. In fact, after I had prayed with you I realized that you were ready to cooperate with me and gave you treatment immediately. I felt that you were relieved at once, and I am giving thanks for the realization of perfect freedom and comfort in your feet.

You can avoid any inharmonious condition in your feet by blessing and praising them each day. They are

dutiful servants, and they listen and respond to whatever words you speak to or about them. As you doubtless know we build and direct every cell of our organisms by our thoughts and words. There are innumerable little brain centers throughout the body, all under the direction of the *I Am*. When we say, "I am Life, Substance, Intelligence, Love," etc., we lay hold of these qualities, and we can and do send them to any part of the body we will by our thoughts. And the little brain center at that point will appropriate and build the Life and Substance according to the mental picture we are holding for that particular organ. Life is Divine activity; Substance, that through which Life manifests; and Intelligence and Love the forces which bring and keep together all the qualities needed for perfect manifestation. When all of these qualities of Being are let into consciousness in right relation, perfect harmony and peace and ease result. Error thoughts are all that keep us from being eternally at ease. And the way to overcome the error thoughts is to *think Truth*. The Truth about your feet is: "My feet are the expression of the perfect idea of a foot existing in God Mind. The Love and Wisdom and Life that brought them forth out of the universal, continually flows freely and peacefully and joyously through every cell of them and Divine Order prevails. I walk gladly in the Light and my understanding is established in the consciousness of Jesus Christ. His perfection is my Divine birthright, and I enter into it with thanksgiving." We have declared this for you, and you may affirm it for yourself.

* * * * *

Kindly explain this verse in the Bible: "I am the Lord and there is none else. I form the light and create the darkness, I make peace and create evil: I the Lord do all these things."

This text is not in accord with the Truth, therefore it must be either a mistranslation, or Isaiah was talking from the standpoint of his own judgment and limited ideas, instead of speaking by inspiration. Bible writers were not always inspired, according to their own admissions. In

different places Paul acknowledged that he was not speaking by commandment of God, but from his own light and judgment. (See II Cor. 11:17, II Cor. 8:8 and I Cor., the 7th chapter.) We believe that other writers at times did the same; therefore, when a text seems to flatly contradict the Truth, it is well to at least let it alone until its origin is made known by the Holy Spirit, which has been given to lead us into all Truth.

God is one God; not a dual God. "God is light, and in him is no darkness at all." God is Good, and in good there can be no evil. Evil is not founded in God. If it were, and God had created it, it would be enduring and abiding and could never pass away. Evil is simply a product of man's thought, and has been brought into expression and manifestation by partaking of the tree of the knowledge of good and evil, or in other words, by man setting up in his own consciousness a belief in evil as well as in God—Good, thus becoming dual in himself. This causes man to be cast out of the garden—his body—and enter into that state of dissolution called death. "A house that is divided against itself cannot stand." If God were divided against himself he could not be eternal.

In order to attain eternal life it will be necessary for man to learn to see with the single eye and believe in Good—God, only. He must quit deifying the adversary—evil—and attributing to it any power whatever, for there is but One Power, and that is God.

"Ye shall know the Truth, and the Truth shall make you free." "Blessed are the pure in heart, for they shall see God."

* * * * *

Your efforts to unify yourself with the One Presence and the One Power will not go unrewarded, for the promise is, "Seek, and ye shall find." Open your consciousness to the Healing Presence of the Spirit, and affirm that every part of your body-temple is filled and thrilled with the Life of Jesus Christ, and as you hold yourself receptive to this inflow of Spirit Substance, you will receive. The power

that creates is also able to restore, and you are now made every whit whole.

It is not a cause for discouragement that one's perception of Truth keeps ahead of his demonstration, but since we grow to be like that which we behold in mind, it is right that we should keep our attention fixed upon the Highest. Keep your eyes continually on the Christ, and believe in his righteousness manifest in you. Say to yourself confidently and silently many times a day:

"Christ the Living Word, quickens and heals me."

Just give yourself to the Omnipresent Healing Power, which is constantly seeking to manifest in and through you, and rejoice and give thanks that you are whole. Your words will accomplish that whereunto they are sent.

* * * * *

Realizing the Omnipresence of Spirit assures the supremacy of Spirit in all that touches man's life. Sex is a man-made expression and has no reality in Spirit. God made man in his image and likeness, and it is the object of the man "made alive in Christ" to prove his sonship, and to return to his original sinlessness.

God created man; "male and female created he them." Man and woman, the manifestation of this masculine and feminine idea in Divine Mind, are eternally joined in God in the holy marriage. When they have brought forth the Christ in themselves, lifted up the serpent of sense, the man and woman of today find each other, in this resurrection union. So-called human love pales before the ecstasy of this union of purity and truth. It is not a theory, but is actually being lived and realized by noble men and women, who have lost nothing in giving up the sensual, temporary union for the joys of the eternal.

Love is the highest form of expression and necessary to the demonstration of eternal life, but love is not sex expression. Sex expression takes the very thing upon which eternal life is founded, the seed of man, and dissipates it in riotous living, depleting and devitalizing the organism. Love conserves, transmutes, harmonizes, vitalizes, and

through a process of regenerative thinking, the seed is re-absorbed in the organism and perpetually renews it.

Expression is the law of life. If a man or woman feel that they are being deprived of some rightful expression, their health is depleted in the degree of their intensity of feeling. If the mind is not cleansed and purged of all impure desires, even though one is living in continence, he cannot be said to be living in chastity. Jesus taught the necessity of the right attitude of mind when he said, that "who-soever looketh upon a woman to lust after her, hath committed adultery already." All causation is in mind, and inharmonious thinking is the cause of all deterioration of health.

Man was given dominion over all the rest of creation. The external realm of expression is but a picture of man's thought world, and cannot be taken as evidence of God's handiwork. The restitution of the earth is included in the redemption of man, for his power to bless is as far-reaching as has been his power to curse.

It needs to be understood that in the regeneration, there is nothing lost, nothing suppressed. One exchanges the symbol for the reality. Life is eternal, heaven is conscious harmony, everywhere present, and perfect satisfaction can only be found in the Christ life. Every man who finds the Christ-self becomes a law unto himself and is no longer subject to the law of Adam; now is eternity to him.



Relative to your comment, "I am still young, and find the opposite sex a great fascination, etc." There is a natural attraction operating between the masculine and feminine idea (manifest man and woman) which is perfectly in harmony with the idea of regeneration. The masculine idea is the positive and the feminine the negative pole of being, and these two are always seeking to complete each other and thus be perfected in one. There is no reason why this attraction should be viewed from an impure standpoint. Look to the purification of your own thought-world and you will come in contact with women correspondingly pure in mind.

It is impossible to live the regenerate life and the life of generation at the same time, in the full sense of the word. Generation begins with birth and ends in death, while the whole object of regeneration is the demonstration of eternal life in the body. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Since death is the result of sin, and death is the end of generation, there must be a connecting link between sin and generation.

You ask, "Is there not some ideal family life?" What is the goal of man? The goal of man is to become perfect, "even as the Father is perfect." Man's chief mission is to lift himself into a higher state of consciousness and prove his sonship with God. Could there be a more ideal family than the man and woman, joined in this resurrection, each living to the glory of God; each regenerating their own life through a union of love and purity! How much more far-reaching would be the radiance of homes of this nature, formed for the purpose of blessing mankind!

One who has begun the regeneration of his body is taking some risk by entering the life of generation. The awakened soul cannot indulge in the things of sense without reaping discords in a greater degree than those reaped by the ignorant. "To him who hath been given much, much is required of him." All purification takes place in the mind, and the affairs of the outer world will shape themselves according to one's thoughts. The life of generation is on an entirely different plane of consciousness and would contain no satisfaction for the person who has realized in the least degree the freedom, poise, mastery and joy that comes with the consciousness of being born of the Spirit. When one has really entered into the regeneration, he cannot even entertain *ideas* of generation, since, "Former things have passed away; Behold I make all things new!"

In all things throughout the world, the man who looks for the crooked will see the crooked, and the man who looks for the straight will see the straight.—*Rushin*.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Fully two-thirds of the record of the public ministry of Jesus was devoted to the healing of diseases through the Word. It is recorded of Jesus that he healed all manner of diseases. His ministry was founded upon his realization of God as a basic principle of Truth, the same "yesterday, today and forever," and a consciousness of his right to apply these principles as a Son and heir of the Father. Jesus promised that the works he did should be done by all who believe, for "*With God all things are possible.*"

Healing is not a miracle, but is under exact law. Therefore, an application of the principles as taught and demonstrated by Jesus Christ are as effective at this time as in the days of Jesus.

Thought is the formative power of the mind. Through ignorance of the power of thought and the principles of Truth, man has brought into expression conditions of in-harmony. Through instilling true thoughts into consciousness, the lesser is overcome by the greater. Evil is overcome with good. Man returns to his original power and dominion in establishing a consciousness in perfect harmony with Omnipotent Good.

Freedom from sin and its corresponding disease is now being made manifest in the world, and thousands are receiving the benefits of God's redemptive and purifying love. In the Silent Unity ministry we receive many letters acknowledging the power of God to cleanse and heal. These letters are an encouragement to us in our work, and

we publish each month portions of a few of these letters, knowing that our readers will be also encouraged in knowing that God's goodness is blessing many with harmony and peace.

HEALTH

Central City, Neb.—About three weeks ago I wrote you for prayers for my little daughter for tonsilitis and catarrhal fever. Her tonsils were swollen together and I never saw anyone with such high fever. I mailed the letter about five o'clock and before seven she was perspiring. She went to sleep and slept well all night and got up the next morning feeling fine.—*Mrs. B. H.*

Picton, Ont., Canada—A year ago I had lagrippe for two months and it left me with a very weak throat. I lost my voice twice and it has bothered me a great deal all year. Three weeks ago I had a very bad throat and lost my voice for about a week. I sat down and realized the Truth so clearly that my voice returned and the pain left. I went to bed praising God and my throat has been well ever since.—*M. M. B.*

Brooklyn, N. Y.—It is with much joy and thankfulness that I am able to report the wonderful improvement in mother. Her stomach is entirely healed and she is again able to enjoy her meals. Praise God for all his goodness.—*E. C.*

Hennepin, Ill.—A few weeks before I wrote you I had the last of my teeth extracted and the gum was very sore, extending down under the tongue. The sore places healed while your letter was on the way and now my gums are not hurting me at all. Another thing that makes me feel encouraged is the fact that almost every time I declare the statement you gave, "The substance idea of Spirit is now active in my gums," I feel a decided pulsation there and I know that with God all things are possible, and that he wants our bodies to be manifestations of his perfect idea. I thank and praise him for this knowledge.—*E. L. K.*

Little Rock, Ark.—I asked help for C. and J. for chills and fever and I want to say that they are well and happy.—*Mrs. J. F. C.*

Springfield, Mass.—I studied the marked portions of the booklet you inclosed for relief of constipation and it strengthened my faith in God. The response came after a few days in a very easy and natural manner. How grateful

I am to God and to you. Only those who have been through a like experience know.—*Mrs. C. A. A.*


Tulsa, Okla.—When I first wrote you I had what four physicians pronounced a cancerous tumor in my breast and was in correspondence with a specialist in Kansas City, to whom I thought of going for treatments. I could not bear the thoughts of a surgical operation and he said he could remove the cancer by plasters. I am so thankful to say, however, that I placed myself in God's hands and that the tumor is gone. In the December *UNITY* I saw a notice of a man whose eyes, which had been removed, had been restored by faith. When I lived in Houston, Texas, I saw a man who had new eyes forming and he was beginning to see. It was wonderful to us to hear him talk; he was so devout.—*Mrs. L. A. B.*

Sapulpa, Okla.—I have been healed of constipation and ulcers of the stomach. My eyes are improving also and I know I can lay my glasses aside soon. Your magazine has taught me how to find health by finding the Christ within.—*Mrs. C. H.*

Los Angeles, Cal.—Some months ago I wrote you asking prayers for my husband. He had Bright's disease and no doctor would hold out hopes of his living more than two or three months. I thank God that today he is almost a well man and is gaining in strength and vigor every day. He has never been so well in his life. We are both so grateful. My health is also better than it has been for years.—*C. E. M. L.*

Warsaw, Wis.—I write to tell you, that through your prayers to the Father, my son has been cured of insanity. The light of Divine Love is shining upon us more every day and I am very grateful.—*Mrs. A. M.*

Keeline, Wyo.—My heart is full of thanks and rejoicing. The improvement in my health has been great; the worry of an operation entirely off my mind, I feel as though I had been set free after a long captivity. This has all taken place in less than one month. I am conscious of the nearness of the heavenly Father and am happy in this knowledge. Yesterday morning my pony which I was riding, stumbled and fell full length. The stirrup pressed on my ankle and my left limb was under the horse, so it was sprained and bruised. On getting up, I could not step on my foot as the pain in the ankle was severe. I thought of the prayer I had been using and then walked on to the house, a quarter of a mile. After relaxing and praying, all pain and aching left. I am truly thankful.—*Mrs. G. S. P.*

Y Health cometh
from the Lord,
and I trust Him to
make me whole.

E. Providence, R. I.—It is a great joy to me to report to you the complete restoration to health of my nephew, for whom I asked your prayers. When the doctor was called he thought he could do nothing for him, but I knew God would bring him through. The very next day after writing you my sister said he was much better, and from that on he has continued to improve. I am so thankful. I have realized prosperity in my own home in many ways also.—*Mrs. C. H. R.*

Red Oak, Mich.—About two years ago I wrote you for help for my wife. She was afflicted with epilepsy, but through the Truth and God's goodness she is cured.—*S. S.*

Warren, Ohio—Your prayers in behalf of my daughter have been blessed. She writes that she is improving and does not suffer during an attack of asthma and that the attacks are much less frequent. Her awful suffering was one thing I especially asked to be relieved. My own affairs are improving. Three rooms are rented. I used to count the pieces of coal I put in the furnace. Now that feeling is changed and I say, "The Spirit of plenty is here established in righteousness and peace." I think it is beautiful. I have lost the fear that kept me awake nights and it has made life a different thing for me.—*Mrs. M. B. C.*

Portland, Ore.—For nearly five years I doctored for constipation. Two years ago I spent the winter in Kansas City with my daughter. While there I took what I supposed was a dose of salts, but it proved to be oxalic acid. When I recovered I vowed I would never take another dose of medicine. I tried scientific eating that helped some, but still had to resort to artificial help. One week from the day I sent to you for help I had a natural movement and my system is gradually righting itself. I also had a wonderful victory over neuralgia last night.—*L. C.*

East Orange, N. J.—Sometime ago I asked prayers for my nephew who has suffered for fifteen years with a rupture. He told me the other day he is entirely healed and wanted me to write and thank you. Praise God from whom all blessings flow.—*M. A. H.*

Roland Park, Md.—I wrote you some weeks ago for prayers. I was suffering with my ears. Since a terrible illness a year ago, I had been unable to find relief. After I wrote to you the trouble has been gradually disappearing until now; I am practically well.—*C. B. C.*

Kansas City, Mo.—Your letter is received with rejoicing and we give thanks for the glorious message of

Truth which it brings us. You may discontinue your ministrations to my mother, whom you were treating for gallstones. Her improvement began with your ministrations and now she is well. We are indeed grateful and praise the All-providing Good for abundance of life.—*L. R. G.*

Saginaw, Mich.—I asked you for prayers for badly sprained ankles and almost immediately I got better so that I could walk on crutches. Today I was seized with a desire to walk without aid and, praise God, I got up and could walk alone. My ankles are growing stronger every minute. Herein is my Father glorified.—*M. J.*

Dallas, Texas—I asked your prayers for my health, my greatest trouble being in my kidneys and inflammation of the bladder. I was helped almost immediately and in a week's time all the distressing trouble left me. I am so thankful to God for it. It is such a blessing to know how to overcome sin and sickness. Life has taken on a new aspect to me.—*Mrs. R. M. W.*

Hunter, Ark.—You may discontinue your prayers for myself and two children. My letter had not reached you when we were freed from our illness. The children are back in school, well and happy.—*Mrs. W. A. D.*

Cleburne, Texas—I sent a message asking your prayers for my little boy in overcoming blood poison. He filled a bottle with powder and set it off, the glass going into his leg. Two days after, when we thought all the glass had come out, his leg swelled and was in an awful condition. Everyone who saw him said he would die, but I sent the message to you at three o'clock and by seven he was up. The glass all came out and he was healed. Praise God.—*O. M.*

Kansas City, Kans.—I had been an invalid for four years when I met one of your members. She spoke a few words of Truth for me and the Father raised me up. I have laid aside my crutches and I no longer need them. Thanks be unto the Lord.—*M. B.*

Denver, Colo.—Yesterday afternoon my daughter came home with a very high fever, backache, in fact, aching all over. A doctor friend came over to take supper with us and seeing C. on my bed, walked in, and looking her over came back to me and said, "C. is going to be very sick." I affirmed, "C. is not going to be sick, but is God's perfect child." I talked to her and then we asked in the Silence for your help and at one o'clock both of us went to sleep. We got up this morning and had our breakfast together. C. is as well as she ever was. The lady for whom

I telegraphed is also well. When I sent the message to you she was so sure she would die that she had given all she had to me and another friend. I feel so thankful to God for the realization of his goodness.—*K. M. K.*

Oakland, Cal.—I asked your prayers for an appearance of cancer of the uterus. The trouble is all gone and I am well. Have also been prospered in several ways.—*Mrs. C. M. G.*

Cleveland, Ohio—Last Sunday I wired you asking prayers for my seven-year-old daughter for typhoid fever. We had two doctors' opinions; the spleen was enlarged and the liver very tender to touch. The temperature was 104, but no medicine was given her as we were opposed to dopping. Monday, her temperature dropped to 100 and the soreness was nearly all gone. Tuesday her temperature was normal and I allowed her to get up. She has been improving ever since.—*Mrs. E. E. H.*

Flint, Mich.—Eight weeks ago I broke both arms; the right one was a compound fracture. I am thankful to say that I never suffered one bit with them. Everyone said just to wait until they commenced to knit, then I would suffer, but they never pained one bit and I was able to work before most people have the splints taken off.—*Mrs. M. H.*

Vancouver, B. C., Canada—I thank you for the benefits I have received in health. I have not worn glasses for almost a year and have felt a decided change in my body since eating no meat for many months.—*Mrs. E. M.*

San Francisco, Cal.—Having recently experienced a most miraculous cure of a very severe cold, I am prompted by gratefulness and desire to help others to report to you. For over a week I had a severe attack of influenza. I happened to get a copy of *UNITY* and turning to page 293 (April, 1916) came across a "Treatment to Heal a Cold." Upon retiring for the night I did as stated and the following morning my cold had completely vanished. The miraculous part about it was that no trace of any after effect appeared, so unlike many times before when an ordinary cold invariably left me with severe bronchial affection, lasting for many weeks.—*H. F. L.*

Fulton, N. Y.—I wrote you several weeks ago to pray for me as my back was injured. It is now well. I also have a new position much better than any I have had in two years.—*R. B. C.*

Westfield, N. J.—I wish to report continued progress on the part of my mother. From having been bedridden

and in almost constant pain when I first telegraphed for help, she is now able to be up and about and takes long drives in the automobile almost every day.—*Mrs. H. R. S.*

San Quintin, Lower California—My uncle no longer needs your prayers as the asthma is entirely gone. He had suffered from it for over thirty years. He looks splendid now and his face is round and rosy.—*H. H.*

Seattle, Wash.—This morning I have no trouble with my breathing at all. The soreness is gone. My head is clearer every day and I am glad to say that my faith, which has been wavering so many times these last days, is beginning to become a bigger part of me again. I realize how much this suffering world needs the pure, unselfish Christ Love and I am so glad that my life has been consecrated to his service.—*Mrs. C. K.*

Brooklyn, N. Y.—The little girl for whom we have been praying, and for whom we asked you to pray, is being restored to us. The best specialists in Brooklyn (men who have spent this whole summer combating infantile paralysis) were called in and they gave absolutely no hope, saying that her case was one of the worst in nine thousand, and that the paralysis was complete. Last Saturday and Sunday night, September 2d and 3d, they said that she was passing away. They said that the muscles of her throat were completely paralyzed, yet she took a sip and then a whole cup of milk that was held to her lips and retained it. The specialists were in a quandary. On the 5th of September she turned her head toward her mother who was some distance away. This was considered marvelous by the staff of physicians. On the 6th she spoke. The doctors had given no hope until September 9th, though her heart began to strengthen a little. On the 10th they said she would live, and perhaps regain full power of her muscles. We know she has. We believe that God's Spirit dwells within her and has made her whole. At 5 p. m. on September 10th she could move her head and turn it, talk naturally, move her toes and move the left leg a little. She began to breathe through her lungs and her heart was a little stronger. We know that this was all through God's power. We have constantly prayed, believing God could and would make her well and strong as she was before. Power is gradually returning, and we know she is whole. The doctors, specialists and everyone say it is wonderful the way she has been brought back to life, and we know that God has done it.—*E. F. Le M.*

E. Northfield, Mass.—When I requested prayers for

my friend, he was in a sanitarium in Wisconsin, so ill that he could scarcely write. He did not expect to be able to leave there before the 15th of September. On September 4th I received a telegram from him, saying that he was able to be back at his business. I am very thankful to you and to the Father for this wonderful help. My faith increases each day.—*E. T.*

Lincoln, Neb.—I sent you a telegram this morning asking for your help in removing a particle of cement from my eyeball. I received help in a few hours. A piece of concrete was driven into my open eye when I was helping lift a heavy basket out of a basement window. I watched with my eyes, the piece disintegrate. This is a marvelous manifestation of God's power.—*R. P.*

Austin, Texas—I am grateful for the help you have given me. My friends and acquaintances are all amazed to see me looking so well—"twenty years younger" they say. I have gained over thirty pounds since May, and all exclaim that I certainly have an excellent boarding place, to which I do not assent is due to the rare bill of fare, but to "meat they know not of." There are a few who understand and rejoice with me, and are exceedingly glad that "earth hath no sorrow that heaven cannot heal." Instead of being the lifetime invalid as the doctors predicted, I stand before them, a witness of the Truth that made me whole. My old time physician marvels at my restoration, and accepted with faith my explanation, and he is deeply interested to know about the superconscious Mind.—*Mrs. A. B. C.*

Salt Lake City, Utah—The greatest victory for me is that I have laid aside my glasses after wearing them for fourteen years. I was told I could not go without glasses, and in a measure I must have believed it. I will not try to tell you of my struggle to overcome the old thought of needing glasses. There have been times I could not see plain, and I just stood still and asked Divine Love and Strength to be poured into my weak thoughts, and I am seeing better all the time.—*L. L. H.*

Carthage, Mo.—I am very grateful for your prayers. Even though you did not receive my letter I began to improve at once. My side was so sore I could hardly move. I spent most of that day reading your literature and affirming health in spite of the seeming pain. The next day I did the washing for my family of five. The headaches do not bother me any more since writing to you.—*Mrs. G. P.*

Cicero, Ill.—About a month ago I wrote to you for

prayers for my ear, and I noticed a change for better almost immediately. This has made me very happy, and I am very thankful to you. I read Unity literature and love it more each day, for it has been a great help to me.—*I. E. R.*

Marshall, Texas—I asked your prayers for a lady of 81 years, who had broken her hip. I am glad to report that she is doing wonderfully well. It was seven weeks yesterday that the accident occurred, and compared with similar cases in this town her progress is remarkable. We praise the Lord and thank him each day for our many blessings, chief among them being Unity.—*A. M. C.*

Shawnee, Okla.—About a month or more ago I asked your prayers for a brother who was partly paralyzed. He could not walk without his crutches, and his mouth was drawn to one side so he could hardly talk. Now he can talk all right and he has laid down both crutches. Thanks to you dear people for your prayers, and to God for his goodness.—*Mrs. M. R. H.*

Shawnee, Okla.—About a month ago I wrote to you asking prayers for my sister-in-law, who was ill with typhoid fever. In a short time the fever broke, and very soon thereafter she was up, and now she is feeling fine and is gaining flesh. I thank God for his goodness, and you for your prayers.—*Mrs. I. C.*

Santa Barbara, Cal.—I cannot thank you enough for the good I have received, both physically and spiritually, from God through your efforts. The heart once so affected that doctors said I could not live but a few months, is now strong as in youth and life is one continual feast, filled with heartfelt thanks to God, the great fount of all life.—*J. C. C.*

Butte, Mont.—I have let go entirely of the past and I am living in the now. It is not at all hard. I speak the Truth aloud and thank God for everything. My bowels are getting more normal. My hands are getting better. Altogether, I am in much better shape both physically and spiritually than I was a month ago. The corns and ingrowing toe-nails which have been troubling me are disappearing; praise God.—*F. E. W.*

PROSPERITY

Marietta, Ohio—I want to say how wonderful it is to feel prosperous. To have drilled into one's mind for

about thirty years that one never knows where his next cent is coming from and then suddenly to really feel that one has and always will have plenty, would seem to one not in the Truth to be impossible, but that is just what has happened to me. The demonstrations have been small, but none the less wonderful. One day I went to the office without enough change for my lunch. Unexpectedly a lady came in and had a little typing done, just the amount I needed for lunch. Last week I needed some change for car tickets and I did some extra work, for which I received the exact amount I needed. The grandest part of it is that feeling of exhilaration which comes from freedom from worry about things in general, finances in particular.—*H. H.*

Oklahoma City, Okla.—I wrote you yesterday requesting prayers for the filling of our rooming house and the selling of same, but took the letter home for stamp enclosure, and before I got it mailed some people came up and rented all our vacant rooms. This seemed very strange in view of the fact that I had just written you, and I believe it was a demonstration of what can be done by the thought of Truth.—*E. S.*

Jamestown, N. Y.—Last December I asked you to help me find work, for I had been without work for eight weeks. Four days after sending my letter I got a position. I am still employed by the same firm and have received an increase in wages.—*M. E. S.*

New York, N. Y.—This is to tell you that our home is safe and my husband has a position which promises to be very good. It is really wonderful how we have gotten along on nothing, and how happy we have been through it all. Ordinarily my husband would have worried greatly.—*S. F.*

Oakland, Cal.—I am thankful for the blessings that have come to me since I requested your prayers for my success. Ten days after I wrote you I was called over the phone to take a position as janitor in an apartment house. Three weeks after, I was told of another job of the same kind with more money and better conditions.—*T. J. A.*

Portland, Texas—For nearly two years my life, mental, physical and financial was chaos. But now my mind has been healed, my faith strengthened and my heart rejoices and sings as never before. About a week after the prosperity bank had been received conditions were indeed desperate to the last extremity, but at the last hour a letter came from a relative inclosing fifty dollars.—*Mrs. F. L. S.*

Kenilworth, Ill.—I asked your prayers to sell my

house as I did not feel able to make necessary repairs. I did not sell but was able to repair it, and had such good men to do the work. I feel very happy over the results and think the Lord opened the way for me. My tenants are also very much pleased with the house.—*S. E. H.*

Los Angeles, Cal.—I wrote you for prayers for prosperity for my son and also for myself. He secured a position as bookkeeper with a large concern and I received some money that was due me. My eyes have also improved a great deal.—*Mrs. C. B.*

Denver, Colo.—I sent for a prosperity bank, and the very same day I got \$50 that I never expected to receive and had almost forgotten. I feel that if we will trust God, we will get along all right.—*A. E. P.*

Temple, Texas—We have paid out a debt that a year ago seemed so big that we could not hope to be out for years. Alone, we could not have accomplished it and we realize that God's hand has been very near us.—*Mrs. A. K. S.*

San Francisco, Cal.—When I wrote to you for prayers for prosperity I did not have any work in sight nor a cent in my pocket, but a short time afterwards I secured steady employment in a line of work that I had never done before and am making good and have a chance for advancement. I know it was through your prayers that this work came to me and I am thankful for it and many other blessings.—*J. A. G.*

Sparta, Mich.—Accept my thanks for what Unity has done for me. Our crops are fine and we are getting along very prosperously, and I know that it is all through Unity that God has so blessed us. I am trusting wholly in God and may God bless you and your work.—*Mrs. I. W.*

Spokane, Wash.—I have never enjoyed anything more than blessing the coins I drop into the prosperity bank. Oh, it is such a genuine, real pleasure! I save most of my dimes for my bank, and the help I have received in prosperity has been truly wonderful. I just feel immersed in the ever-present All-Good. I have had more joys spiritually, socially and financially the last thirty days than for a long time. Money which has been covered up for the past fifty years has been revealed, and I am now to get it. I did not know it existed any more than if it had been hidden in the bowels of the earth; but God knew just where it was, and brought it forth from its hiding place just when I needed it. O, I praise the Lord for his goodness unto the children

of men! I am one with Almightiness. My environment is God. I dwell under the shadow of the Almighty, and in the secret place of the Most High. I cannot tell you how I enjoy the little paper, *Weekly Unity*, and may it carry the Truth and bring peace and happiness to many famished hearts that are thirsty and hungry for its beautiful teachings.—*A. P. B.*

Bloomington, Ind.—We have been trying to sell a farm for two years and would be trying yet if it had not been for your loving help in showing us the way in Spirit and in Truth. We have been enabled to remove a debt of ten thousand dollars, and have enough left to build our home and do the things we had long wanted to do. We also bought a car, something we had not expected to do. My father, for whom I asked freedom, came home last night and said that he was never going to touch whiskey again. Everything is coming out in such a nice way.—*Mrs. J. C. V.*

FREEDOM

Denver, Colo.—This is with praise to our heavenly Father who today saved my life, and that of my fifteen-months-old baby. This is just a little description of the accident. As I, with baby in my arms stepped off a street car, an automobile driven at a high rate of speed struck us. The baby was thrown through the wind shield fully ten feet up and back, and escaped with only one little cut on her finger. The car passed entirely over my body and dragged me at least ten feet with it, and I came through the accident with only a few bruises, which are so few that we know God saved us. I know he was with us and will take me through every trial safe and sound.—*Mrs. A. B.*

Avondale, Pa.—I thank you so much for your prayers in the matters about which I wrote you. In my mother's affairs the help came immediately, and in an unexpected form. The persons who had been destroying the harmony of her home went away of their own volition. I see a great improvement in my daughter and she is gaining steadily.—*Mrs. M. H. M.*

San Jose, Cal.—The appetite for tobacco has practically left me, and I believe I am healed of the habit forever through the power of Truth.—*R. S.*

Butte, Mont.—I have given up the old habit of meat eating. I was not sure at first if I could undergo the labori-

ous work at the mines on a vegetarian diet, but I saw in the monthly UNITY that others were having such success on a vegetarian diet, so I determined to try it. I can now assure you that the change in me is wonderful. I seem to be using better judgment than formerly. I praise God for Spiritual illumination, and I know that I am being prospered abundantly.—*A. E. H.*

Birmingham, Ala.—I am heartily thankful to you and God, for my husband has not taken a drink since I wrote you last. I have had many happy days since I first began correspondence with you. Your prayers have surely been wonderful to my husband and me. Our prosperity conditions are also much improved.—*Mrs. G. L.*

Le Roy, N. Y.—I asked your help to overcome the habits of drinking and smoking. I want to thank you for your prayers, and I not only have stopped both, but I have entered temperance work and intend to devote my life to Christian work.—*Dr. D. C. D.*

Arlington Heights, Ill.—Our prayers have been answered concerning ants. They have gone and I praise God from whom all blessings flow.—*Mrs. G. E. H.*

Detroit, Mich.—I have been bothered with a bad habit of smoking tobacco up to about three weeks ago, when I asked Unity to help me overcome the weed, and I have not indulged in the habit since. I give thanks to the Lord that I am no longer in bondage to this error. I am in a position now that will give me ample opportunity to devote a goodly portion of my time to prayer and meditation, which has come to me from a most unexpected source in answer to my desires and a feeling that my wants were known and would be taken care of in accordance with his will and love for me. Blessings be upon thee Unity, for thy good work.—*F. M.*

Oklahoma City, Okla.—I asked your prayers in overcoming an annoying claim a dentist made for additional money for work he had not done for me. Shortly after I sent you a statement of the case, the dunning letters ceased coming. I held the statement constantly: "I have paid you all I honestly owe you and I hold receipts. You will very soon see your mistake, for God will show you." I certainly am thankful to you for the help received.—*L. D.*

"BE YE TRANSFORMED"

San Diego, Cal.—I thank you most earnestly for the cleansing, freeing Word spoken by you, and I praise God

that the error has been shown and cast out. I could write pages of the things shown me in spiritual illumination, and the removal of error from my consciousness. On one occasion there descended on parts of my body such a sense of feeling of lightness, strength and peace that I just shouted joy and freedom at everyone for two days. This marvelous power of the healing and freeing Word has to be experienced; it cannot be expressed in words. Such ecstasy and sweetness is a most important event in one's life.—*R. O. G.*

Alameda, Cal.—I have had several demonstrations since I last wrote you. One day I was ironing and was inclined to worry about my mother-in-law, who had been operated on at the age of seventy-four. I also realized I was to be alone in the house all night for the first time, as my husband was with his mother. I put the idea from me, thinking I would not allow myself to fear. When, without realizing, I said aloud: "I will fear no evil, for Thou art with me," and it brought me great comfort. I am sure that you will agree with me that it was a message from God. My mother-in-law is quite recovered.—*Mrs. M. B.*

Brooklyn, N. Y.—All my friends say I have a much more peaceful expression. This is the first summer I have not had hay fever for forty-five years, which is remarkable. My health has improved wonderfully.—*Mrs. M. D. T.*

Annona, Texas—I have written to you several times for prayers and received help promptly. My husband has work and I have music pupils with the prospect of several more when school starts. I am leaving everything to the guidance of the Spirit and know Spirit cannot fail. We live in the country where crops are fine. I am to teach music in the school. I am keeping out one-tenth of my income for the Lord. I can never get through praising Unity.—*Mrs. B. A.*

Lexington, Mich.—In November, 1915, I subscribed for a prosperity bank, and in a spiritual manner I have been prospered in a most remarkable way. When I first received the UNITY magazine I was emaciated, weak, shaky, fearful, despondent, and spiritually cast down. I am now in excellent health; did not lose a minute on account of illness during the school year just closed. I have received, through studying your various publications, such spiritual enlightenment and progress that I know I am thoroughly above with God and I can never turn back. I pray for wisdom and it is given me as fast as I am ready for it. I have learned to heal myself and how to keep myself in an

illuminated state. I have also assisted others in regaining health. It was a fortunate day for me when I was thrown down in the city and was compelled to come to the wilderness, for by that circumstance I discovered the Truth, and by that means I discovered myself. All of the material riches of the world could not purchase my priceless spiritual possessions and the promises of so much more. I now know who I am, what I am, and what I am here on earth for.—*I. W. L.*

San Diego, Cal.—I now experience great joy and comfort, peace and harmony. My daughter has also been restored to health and is at her work. All adverse thoughts are passing away and health and prosperity are being made manifest in my affairs. I am healed of nervousness. Thank God and bless his holy name.—*Mrs. H. G.*

Brunswick, Ga.—When I wrote to you a few weeks ago it was a sort of desperation, for I was afraid the belief of my condition had made itself indelibly impressed upon my inner consciousness and could not be easily erased. But I rejoice and give thanks for the quickening, healing, renewing, restoring presence. I am healed! A great peace has also come into my whole household, making it a heavenly home. A part of my perfect demonstration has been the renewing of my mind. All that I am—all that I have—I give the praise to God, the One Power, the One Source of all.—*Mrs. G. W. H.*

Princeton, Ill.—My health is much better since I commenced to study the Truth. It has brought peace and happiness where despair and worry used to be. Before I took it up I was poor and sickly. Everyone thought I was surely past help and now they all say, "How well you look." I hardly know myself.—*Mrs. H. S.*

Spokane, Wash.—I am so happy now in the realization of God's love and know that "God in the midst of me is love," and that I am perfect health. I asked in my last letter for help for my husband. I am so glad to tell you that he is all right and able to work every day.—*A. C. G.*

Elmira, N. Y.—I can see a great change for good in our affairs. It is so much easier to do my work and my few music pupils are more interested and are doing better. I also have two new ones. My nerves are under much better control and the goitre has gone down about one-half since you began to pray for me.—*B. H. A.*

Winnipeg, Man., Canada—Lately I have seemed to have a greater knowing of the inner energy as actually being

present. We have passed through many trying times and apparent difficulties, but we have never been absolutely cast down and have proved the Truth of our studies several times. Perhaps to me the greatest benefit of all has been a knowing and feeling the actual truth of these things.—*J. M. M.*

The river flows down and down and at last loses itself in the mighty ocean. The shower of rain falls from above and sinks far beneath the surface of the earth and disappears. The man of faith flowing down, like the river, through rocks of trials and tribulations, loses himself in the will of the Great Almighty. Like a chip on the current, he knows not where to go, but floats unconscious and unmindful in the will of Him whose Grace leads him to the goal.—*Gouri prosad Mozoomder.*

Jesus must have hated anything like display. God's greatest work has never been done in crowds, but in closets; and when it works out from thence, it is not upon crowds, but upon individuals. A crowd is not a divine thing. It is not a body. Its atoms are not members one of another. A crowd is a chaos over which the Spirit of God has yet to move, ere each retires to his place to begin his harmonious work, and unite with all the rest in the organized chorus of the human creation. The crowd must be dispersed that the church may be formed.—*George Macdonald.*

Christ saith: Whosoever forsaketh not houses, lands, money, goods, wife, children, brothers and sisters, and deny himself, and follow Me, he is not my disciple or servant; also, you must turn and become like little children, or be born anew of water and the Spirit, else you shall not see the kingdom of God. This is *not* meant that one should run out of his vocation, and calling, from his wife and children into a solitary desert and wilderness, and forsake all; but only he must forsake the anti-Christ, that is, the *self* in all—the *mine* and *thine*.—*Jacob Boehme.*

“What you shall do depends upon what you will do.”



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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

A PERSONAL RESPONSIBILITY

What are *you* doing to show your appreciation of the Truth? Ask yourself this question and these, too: Has your life been made happier and your world better through your knowledge of Practical Christianity? Have you not gained ideas from the teachings that are now working for your greater success? And has not your health been benefited by the Word of life and strength which is found in every line of Unity literature?

If you answer these last three questions as thousands throughout the entire world are answering them, we are confident that you are showing your appreciation by helping others to enjoy the same blessings that now are making your life more worth while. Each one of us is given daily, many opportunities to help those who have not an understanding of Practical Christianity, and each one of us should feel the personal responsibility of passing on the Truth that has meant so much to us.

Just a book or a subscription to a magazine that points the way to the Light will often change the entire life of a person, yet many students of Truth have not taken the responsibility upon themselves of sending helpful literature to those they know who need it. As we are devoting all of our time, energy and resources to the promulgating of Truth, we feel that our students and friends should help the good work along whenever possible, and one way to do this is by placing our literature where it is needed. Suppose *you* start right now to do what you can to lighten the burden of others. Our periodicals, UNITY, WEEKLY UNITY and WEE WISDOM, are ever ready to be sent where they are needed.

Selections from "Our Songs," a fine collection of Truth Songs by R. H. Randall, are being sung by the Unity Choral Club each week. The book contains eighty pages of beautiful songs, consisting of solos, duets, quartets, choir and congregational hymns. The price of the book is 50 cents, postpaid.

Before many days you will be giving some thought to the approaching holiday season and the customary exchanging of remembrances that accompany it. In years past you have no doubt spent long hours in questioning and planning what you should give your relatives and friends; if this be the case, you will gladly welcome any helpful suggestions which might solve the gift problem for you. We are now working on some ideas along this line and will publish them in this department next month. In the meantime we advise you to think about this question and outline what you intend you intend to do.

Each year, as the holiday season draws near, there comes to us so many requests for suggestions for appropriate gifts for children, young folks and adults—gifts for people who want wholeness of mind and body, more joy and satisfaction, more prosperity, greater success, and even at this early date we are now beginning to receive such requests. So in the November issue of this magazine we shall print a list of holiday offerings from which you may select gifts suitable for those you intend to remember.

FOR FOREIGN SUBSCRIBERS ,

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in November UNITY:

CLASS THOUGHT

November 20 to December 20, 1916

Held daily at 9 p. m.

"Fear ye not; stand still, and see the salvation of the Lord, which he will show you this day."

Would you care to have us send you six assorted recent issues of UNITY Magazine? The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice.

If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

H. EMILIE CADY'S NEW BOOK

Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this new book, "Miscellaneous Writings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In "Miscellaneous Writings" there are many effectual rules, suggestions and helps; but to one's self all depends on how faithfully and persistently one uses the helps given. In all, there are eleven chapters in this new book. Part of the articles have never appeared in pamphlet or booklet form.

One pleasing feature about the book is that it is printed in large beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents.

MISCELLANEOUS WRITINGS

A New Book, by H. EMILIE CADY, author of "*Lessons In Truth*," Etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings;" a number of them have never appeared in booklet form. The contents follows:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this book sells for 50 cents.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price \$1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for \$1.50.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Wm. Fraser Paine, 112 South 11th St., Saginaw, Mich.

Mrs. H. Rudawsky, 1922 Oxford St., Berkeley, Cal.

Mrs. Julia Newman, 346 E. 25th St., Baltimore, Md.

Mrs. Jessie J. Knox, 5453 Manila Ave. Oakland, Cal.

Emma G. Hawkins, 581 Belmont St., Portland, Ore.

Mrs. Ada Paulus, 204 Delaware Ave., Ithaca, N. Y.

P. S. Peterson, Route 1, Lakewood, Minn., (Duluth suburb).

Mrs. Mildred L. Brown, Box 185, Las Vegas, Nev.

Mrs. S. D. Hyatt, 4049 Georgia St., San Diego, Cal.

Mrs. J. M. Crawford, Clear Lake, S. Dakota.

Margaret Davis, 726 S. Mill St., Pontiac, Ill.

Mrs. Lillian C. Logan, Stevensville, Mont.

Miss E. F. Royce, East Shoreham, Vermont.

Mrs. W. Ford, 918 Penn Ave., S. E. Washington, D. C.

Miss Valetta Shont, 22 Clitheroe Road in Clapham Road, London, S. W., England.

Mrs. Elsie V. Bainter, 1282 S. Moffitt St., Decatur, Illinois.

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (October) now, and the November and December numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the Truth that sets men free from sickness, poverty and unhappiness?

HELPED BY UNITY LITERATURE

Brooklyn, N. Y.—I am so happy and rich in God's blessings. I wish all who are in seeming bondage could have the privilege and pleasure of reading your literature. It surely would lead them into the right way of thinking and many blessings are sure to follow. Your writings are all so beautiful and clear. The thought, "Son, thou art ever with me and all I have is thine," from the "Ten o'Clock Silence," has been a great lesson to me and brought much light. My husband thought the "Way of Christ" in the August UNITY the most beautiful explanation he ever read. A great change has come into our lives through the reading of the Truth as set forth in your literature and through being faithful to the silent hour of meditation.—*Mrs. G. B. C.*

Oklahoma City, Okla.—I can do no more than repeat the oft made statement of all that come into the fold of Unity, "I can never be thankful enough." I have noticed a wonderful change for the better and it has been continuous, not only in physical things but spiritual as well. Through reading and studying UNITY I have had a wonderful awakening and regeneration is taking place. Surely every leaf of UNITY is manna to the understanding heart.—*Mrs. C. S. W.*

Wedding, N. Y.—I am growing physically and spiritually every day through reading "Lessons in Truth" and "Christian Healing." I am demonstrating every day and I find that going into the Silence often gives me strength for the duties of the day. Before I took up Unity I was obliged to take something for the bowels every night. Now I have no trouble whatever and I hardly realize I have a stomach. It caused me constant trouble for twenty years. It is a great wonder to my friends what "new religion" I have taken up.—*F. A. H.*

Yuca, Cal.—I am so thankful for the help which I have received through reading UNITY. My thoughts in daily life have changed for the better and I am trying in every way to make things appear brighter. The way has opened up for us to build and we are going to live in our own home, which it seemed we could not afford to do before, but I find all things are possible with God. My health is improving every day.—*Mrs. M. C.*

Hawthorne, Cal.—I can hardly keep my UNITY long enough to read it, as my neighbors like to read it so well and I always pass it on. I have given it to several here in Hawthorne and some of them have sent for it. I try to spread the Truth wherever I can. It is wonderful how the Lord is working in all our affairs.—*S. C. S.*

Los Angeles, Cal.—No sum of money could pay for the inspiration to be had from your writings.—*L. E. B.*

Austin, Texas—My heart is so full of praise and gratitude to our Father for the channel through which he is conveying his precious Truth to me, that I must express in a few words my thanks to you for

placing in my hands, "Lessons in Truth" by H. Emilie Cady. It is what I have hungered for so long, but I suppose that the soil was not quite ready for the precious seed so full of substance that each must yield golden fruit for those who work in God's vineyard. "Lessons in Truth" are so clear, so convincing, so gentle and so soothing that the heart understands and the Spirit responds and a song of praise and thanksgiving awakens and fills the soul with joy. Could I not replace my little volume no money could purchase it from me.—*L. T. R.*

Pleasant Plain, Ohio—The five o'clock affirmation, in unison with you, has brought me light and I feel that my faith is growing as never before. My way is clearing and the Bible is no longer an historical record of ancient people. I cannot feel yet what many do, but the way opens and I will go so far as the light shines, knowing more light will then be given. The March *UNITY* has been so helpful to me, especially the article, "First Steps in Regeneration," by Charles Fillmore. Many of his articles clear up troublesome points on the way.—*A. R. C.*

Momence, Ill.—The last numbers of *UNITY*, beginning with the New Year, are better than ever. They are full and running over with Life, Love, and Truth.—*A. S. S.*

Los Angeles, Cal.—No sum of money could pay for the inspiration to be had from your writings.—*L. E. B.*

UNITY CORRESPONDENCE SCHOOL

Quincy, Cal.—Your literature and these lessons have been a great help to me. The first *UNITY* I ever saw, May, 1915, converted me. You have made me "enter into the joy of our Lord." Being a minister's daughter, I was brought up on certain aspects of the Bible, but I thought it all a myth or at least impossible to be a real Christian. Thank you for opening the door for me.—*H. G.*

Los Angeles, Cal.—Since studying the lessons I have found much happiness and truth and intelligence of Spirit. I have good health and am renewed all through. Everything comes to me. I just ask God and I get the answer every time. I have also had more prosperity than ever before. There is no end to God's love and care when we have faith. I could not do without *UNITY* now. I have been able to help my nephew back East. He writes that he is feeling fine and can eat anything now. He had stomach trouble for years and was a great sufferer. He also writes that he has given up smoking. He laughed at me when I told him I would ask God to help him, but now he thinks there is something in Truth. God's power and love are endless.—*Mrs. K. R. D.*

Memphis, Tenn.—I feel that I am now ready for the questions to Lesson Two of the Primary Course. The lesson is wonderful. It throws so much light on the question of healing. No one can esti-

mate the value of these courses to the individual and I do so greatly rejoice that the Father has led me into the Truth. I rejoice daily and praise him for his love and care of me. Unity teaching is the longing of my soul consummated.—*E. M. C.*

Portland, Ore.—In all my studies from the Bible and books in search of Truth I could never understand how the kingdom of heaven was within. I somehow could never get my mind drawn to the within. In my prayer I would look to God "in the secret place of the Most High" to be in the heavens above, but by the time I had read the first lesson over twice I saw the "secret." Light flooded into my innermost being and opened up the floodgates of Truth, pointing to the kingdom within. I can now see how "I and my Father are one." I can also more fully understand how "in him we live, move and have our being." How simple it is to look within and talk to the Father.—*M. A. R.*

Worcester, Mass.—I wish to express my appreciation of your kindness in giving to me and others such an opportunity for learning to realize the wonder of God, his Truth and Love. With each lesson the way seems clearer, his Infinite Love more glorious yet more enfolding as I become more conscious of his presence. A feeling of peace and satisfaction, of quiet and trust is growing surely within me. *E. S. U.*

West Orange, N. J.—I cannot begin to tell you how much good I have received from the study of Lesson Two and the accompanying leaflets. It has "led me out into a large place" and opened to my mind and consciousness the Word of God so plain and simple that I wonder why I have not better understood it before, but I thank God that through your literature this is being done. God bless you all abundantly.—*W. C.*

Austin, Texas—I am mailing you my answers to Lesson Four. To me, this is one of the most wonderful lessons of the course. I understand and am realizing the true meaning of the Church of Christ. I feel I am growing in mastery and dominion over the flesh man's belief, as I am becoming more and more conscious of my divine birth-right. I am often amazed at how little food I seem to require, while my body seems to be nourished and I feel well and strong. It is very clear since studying this interesting lesson that I have been feeding my body on true words by affirming that it is not material, but thrilled and filled with the Omnipresent Substance and Life of the Spirit. I do not crave the things of the material sense, but I do crave the Substance of Spirit in all that I eat and drink.—*Mrs. R. G. C.*

The poem, "True Speaking," by Ella Wheeler Wilcox, printed in the July, 1916 *UNITY*, was from her "Poems of Power," which may be found at any bookstore.

To those who wish to take advantage of our special offer of three subscriptions for \$2, and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Each one is good for a year's subscription to *UNITY Magazine* or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping the good work by sending *UNITY* and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for \$2.00.

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

No revision has been made in the text of this edition. In the new limp binding, "Lessons in Truth" sells for \$1.50 a volume. The books are very attractive, being stamped in gold on black Keratol, with gold top. The same edition can also be supplied in cloth and paper bindings at the regular price.

Properly prepared vegetarian meals are delicious, strength-giving, healthful and conducive to spiritual thinking and living. No one need feel the need of flesh in his diet if he has the proper kind of vegetarian dishes.

To aid those who desire to live upon the reformed diet, we have issued the *Unity Vegetarian Cook Book*. It contains 400 recipes and many helpful suggestions for the housewife. Pages are 13½ by 10 inches, printed in two colors, with a large motto across each page. Price 60 cents, postpaid.

AN AID TO SPIRITUAL GROWTH

Do you realize that within you there is a mighty healing power sufficient to renew your mind and body, and great enough to create prosperous and harmonious conditions for you? There is just such a power dwelling in you, but until it is quickened and right use is made of its wonderful possibilities it remains latent. You should learn to develop that dormant principle in your soul, for when it is awakened it will draw like a magnet to you the desires of your heart.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

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"How Microbes Are Made," "The 'I Am' in Its Kingdom," "How Shall the Dead Be Raised?" "The Development of Divine Love," "The Ministry of the Word," "Ye Must Be Born Again," "Obedience," "The Church of Christ," "The Lord's Body," "Restoration of God's Kingdom," "How Mental Healing Is Done," "Treatment Instruction," "Six Days' Course of Treatment."

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for \$1.50.

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At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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Weekly Unity is recognized as the leading Advance Thought paper; it is a digest of the current metaphysical thought of the day. It contains eight pages of uplifting and inspiring reading. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* prove helpful to the *mind, body and affairs*.

The thoughts and ideas of the foremost thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of noted lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

Recently the School has installed several up-to-date machines which are an aid in sending forth this paper in a more improved form. Our early subscribers will be glad to know that we are now able to mail the "Weekly" to them stitched and trimmed.

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Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

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Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. WEE WISDOM Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wideawake boys and girls. WEE WISDOM is published monthly. Price 50 cents a year.

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TRUTH'S SIMPLICITY

IDA M. MINGLE



WHAT a restful word is simplicity! When we begin to think, to meditate upon the beauties of living, we become convinced that a "man's life consisteth not in the abundance of things which he possesseth." It is not rare gifts that make men happy, but the common, simple, universal gifts.

The child consciousness necessary to the unfoldment of the individual has its beginning and end in simplicity. A child is naturally simple, and no person can become as a little child until he becomes natural and simple. When man has exhausted every complexity of life seeking to be, rather than simply being, he learns that he may find peace and satisfaction in being open, direct, free, natural and unassuming.

Jesus was the teacher of Truth in its simplicity. He did not give us a religion, but a certain teaching, so simple and true, that the wise and prudent of the world cannot know it until they have let go of all their preconceived intellectual lore and become as little children, for only in this way can the kingdom of which he taught be entered. Because Jesus did not answer the question, "What is Truth," asked by Pilate, the world has been inclined to think it unanswerable. To Jesus it was a simple question, and with the evidence of his many and mighty works at hand, he did not consider it necessary to justify himself before the court of Pontius Pilate. Pilate had his own standard of conduct, and Jesus knew, more than likely, that he would live up to it, because he had not yet discerned a living principle of action, free from the demands of the populace. Because of the failure of man to discern God aright, and so find an answer

to this question, the world set up a moral standard of conduct, outlined plans of salvation, inaugurated methods of repentance, and anyone who deviated from these moral codes was considered an offender by the Pontius Pilate of the world, which looked to the letter of the law, rather than the Spirit. All this belongs to the past and so is written in that tense, for it is discernible to the clear seeing eyes (minds) that old things are passing away and that the seeds of Truth sown by Jesus many centuries ago are bringing forth an abundant harvest at this time. Everyone who is reaping the fruits of Spirit, in any degree, has answered the Pontius Pilate of his own thought-world, and knows whereof he speaks when he speaks of Truth.

Jesus was true to his mission. Fearlessly he gave forth the Truth, regardless of the thought of the age. His teachings were of joy, life, love, peace and good-will, and he promised that when we tasted of his joy, our joy would be full. This is the joy that is coming out of the understanding and application of Truth in our daily living. To every one of his disciples he gave the message, "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." This is the Truth we herald and spread abroad with joy for it gives us life here and now, banishes sickness, casts out sorrow and distress, lifts the burden of sin, overcomes death because sin, its cause, is removed in the true forgiveness.

The teachings of Jesus are scientific, exact principles, having their foundation in God, and are therefore the "same yesterday, today and forever." Because Truth is scientific and exact is all the more assurance that man can understand and apply it in any age. Truth is changeless, eternal and omnipresent. It already is, and always has been in the being of each of us. Truth is to be established in *consciousness*, to be recognized as our birthright. Did not Jesus say that when the Comforter is come, "Which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, what-

soever I have said unto you." Can we not understand that from which we came? Does not the creature have a consciousness of the Creator? "In him we live and move and have our being." Man manifests God, yet dwelleth in God, just as ice manifests from water, yet dwelleth in water. God is the formless, man is the formed; God is the Infinite, man is the finite. "One God, the Father, of whom are all things, and we in him."

God is; not has been, nor will be, but is—Being. No human argument can prove to man that God is. Only God can prove to man that he is, and that man is divine. Man feels the presence and power of Something superior to himself which encompasses the universe with law and order. We rest in this first axiom of Truth, and await the proof which comes to us every moment of our lives if we, with childlike hearts, will only acknowledge God in all our ways. An axiom is a self-evident Truth. All our sciences have their starting point in an axiom, out of which comes the various principles, the orderly relation and application of which result in harmony. Are the principles of mathematics truth? Does not their orderly application bring forth harmony always? If the operator is not familiar with his principle, error results, but does this effect the trueness of the principle? If man arranges the ideas of Divine Mind in consciousness in such a relation to each other that they bring forth imperfection, he too comes to an erroneous conclusion. The longer either continues to operate from the wrong premise, the larger and more complex grows the error. Man's ability to demonstrate all the fullness of the God-head, lies in his power to harmonize his ideas with the ideas of Divine Mind. Jesus taught the Fatherhood of God and man's oneness with him as a Son. This is the Truth that makes man joint heir with God. Jesus recognized his freedom of expression for "as the Father hath life in himself, so hath he given to the Son to have life in himself." The Son is responsible for his fullness or lack of life, is the operator that applies the Father principle.

We are required to decide early in our Truth studies,

Is God all? As we go on the way, we are continually called upon to choose between what we see and what we know, to divide aright the result of thought. Is there a power at work back of the appearance of ill health, or is it but the effect of a wrong combination of ideas? Where does this arrangement take place, in consciousness or in Being? Being is All Power, the Omnipotent Good and has not been touched by errors of any kind. Do you not see how you really speak the Truth when you say in the appearance of sickness, "I express harmony for I am one with Harmonious Being." Strike at the very root of the error as did Jesus, when he said, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

God is Spirit. The Spirit of all is its life. We do not mean by life, that period of mortal existence that begins with birth and ends with death, but the Life Idea in Being. No mortal has ever known life, for life is immortal, and is only realized through the Son of God consciousness, the man "born of the Spirit." "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live," said the Master of Truth, speaking as he always did from his consciousness as a spiritual being. He implied that if a man be dead, yet believed on him (the Christ) he should live. Can mortal man comprehend a dead man being able to believe anything? It is evident that Jesus referred to the man dead in trespasses and sins. Man becomes conscious of his Divine Center (Son) through faith, which is the factor of belief, and resurrects himself. "Not by might, nor by power, but by my spirit," is this resurrection accomplished. In this manner "this corruptible must put on incorruption, and this mortal must put on immortality." When we look at the external, seeing the letter only, how much we miss of the life giving substance of Spirit! "The letter killeth, but the Spirit giveth life." God is one Spirit, Being, and out of this Being comes all the beauty, goodness, grandeur and glory of the universe, the reality of all manifestation.

Another deduction that comes out of the axiom, "God is," is summed up in the words, *God is good*. The word, God, is one with the Anglo-Saxon root word, Good. There was a time in the unfoldment of man when he attributed both good and evil to the Supreme Power, but in the understanding of Truth, man is willing to believe that God would exercise as much wisdom and sound judgment as he would, and knows that an All-powerful Being would not create another being of exact opposite character that would be continually at warfare with his own good creations. Surely man sees the inconsistency of this belief, and honors God at last with his heart, as well as his lips and ceases to adulterate the one Pure Being. "And God saw everything that he had made, and behold, it was very good." Good is the basic foundation of all that comes out of the One Power. "There is none good but one, that is God," is the simple way Jesus expressed it. God made man in his image and likeness, as his crowning creation, and gave him power and dominion over all other creations. Man has the privilege of exercising this power according to his will. He may bring forth after the God-designed plan, or he may, through ignorance of this plan, bring forth after his own independent ideas. Upon this point hinges the perfection or imperfection of man and his world. All of us started right; we were created in One Being as One Son. When self-consciousness entered man forgot his oneness with the Father. God, the principle, remains perfect and it is left to man to erase his errors and let the perfect Principle express through him. It is only when we lift up the Son of God in ourselves, and realize our divine origin, that we understand and appreciate the teachings of Jesus and realize man's power to forgive sins. Living in wrong relation with his Father, man has been the prodigal son, but in the Father-Mind he exists always as the Perfect Son. When we abandon ourselves to Spirit, the Father runs to meet us and clothes us with the royal robe of Truth, placing upon our hand his ring, symbol of the endless bond between the Father and his offspring.

The principles of Truth is the *Science of Being*. Un-

derstanding and applying the principles of Truth is the *Art of Being*. When man reduces his idea of God to Divine Mind, and man as the thought of God, and words as the formation of thought, and the creative power, he discovers the endless chain between God and man, and rests in the assurance that the links are indissoluble. The mystery of the "Word" is cleared up, and he begins to understand how the "Word was made flesh and dwelt among us," and how the "Word was with God and the Word was God." God (Divine Mind) and man (Spiritual idea) are unified in the creation, partners on a cooperative basis for the bringing forth of all the fullness of the God-head. The thoughts always partake of the nature and quality of the thinker, so man, the thought of God, contains within him all the qualities of Being. Through thought man makes connection with the ideas of the Parent Mind, and through words he makes or mars his expression of the Perfect Man he is in the Father. Divine Mind is All-knowing (omniscience), and for this reason it is written, "Your heavenly Father knoweth that ye have need of all these things." In this consciousness, we claim through the Word all good that we need, letting it rest with God out of which comes all visible substance, to give the increase. Man is the negative pole of Being, of which God is the positive; God is the fullness, man is the emptiness. God is both the giver and the gift. As a child of the All-knowing Principle, deny every appearance of ignorance in yourself and those you contact, and you will soon see the desert places in your world become verdant with the fruitage of the Truth declared. Man has power to bless or curse himself and the whole human family according to his thought and word.

No man liveth unto himself alone. What is good for one individual is good for all. The term good, as coming out of the Parent Mind, is that quality of goodness which is universally good for everybody, everywhere and is so good that it can never be anything less. Perhaps the first universal good the race desires is the quality of health. Health is good for everybody and cannot be depleted no matter how

many people express it. Health is a principle in Being, that is, it has its foundation in Good (God), and is as omnipresent as God. Man applies certain principles in figuring the cost of the house he lives in and concludes to pay the price before he erects it. The body is man's permanent abiding place, the "temple of God," and is inseparably connected with Being. A perfect body is the manifestation of the perfect body-idea in Divine Mind, and is spiritual, since God is Spirit. The peace, harmony and joy that comes from dwelling in a well-ordered body (a holy-whole temple), is bought with a price; the price of surrendering the self, the man-made ego, and establishing in consciousness the qualities of the Christ-self. Man's true mission is to bring forth the spiritual body (new earth) through transforming his mind. This can only be done through multiplying and replenishing the earth (body) with the ideas of Divine Mind, and letting go of limited, discordant thoughts.

When I begin to think health ideas, for we must remember that the thought shapes the word, and the word is the creative power, a power for perfection if used to express Divine Ideas, I am thinking the thoughts of God after him, and immediately I do that, I am lifted above the limitations and imperfections of the mortal consciousness into the realm of Infinite Good, and am consciously connected with the principle Health. Do you not see that the door is opened by thought, and that the great stream of health from the All-providing Father pours into your consciousness until every cell of your organism is radiant with health and life? "I am the Lord that healeth thee!" In other words, I am that consciousness of God within you that makes you whole because you recognize me as the living principle of Good in which is health. So purifying is the presence of God, if we can for a single moment allow the power of the Spirit full sway in our consciousness, that all discord is removed and his wonderful, harmonizing presence penetrates and permeates every cell and atom of our being with vitalizing life and energy.

Do not strive for that which is already yours. The

Father's office is to provide and give; this he has already done. The Son's office is to seek and receive. Much failure in applying the principles of Truth comes from not recognizing that God and man each have a specific function. Man either forgets to ask, or having asked, begins to look about for ways and means through which God may operate. "You ask and receive not, because you ask amiss; that ye may consume it upon your own lusts." "Hitherto have ye asked nothing in my name [in the consciousness of yourself as a Son and heir of the Father]; ask, and ye shall receive, that your joy may be full." Enter into your inner throne room, the silence of your being, and with childlike simplicity affirm or make known your needs. Realize that the Father knoweth because you are one with him, and every good thing that he has is yours; believe that you have received. Give thanks for what you need as already *being*, then rest in the consciousness that it will manifest. If you have the perfect realization of your oneness with the Father at the moment, the manifestation will be instantaneous. Time does not enter into demonstration, but demonstration depends upon your consciousness of having all that the Father hath. If you do not at first see the evidence of your faith, and are led into the wilderness of your thought-world "to be tempted of the devil," stand porter at the gate and absolutely refuse to admit a single suggestion of failure. So perfectly does a demonstration, that came to the writer early in her studies, prove this point, that she relates it, trusting that others may be uplifted and more readily understand the application of the principles herein set forth:

I was not conscious of thinking about rheumatism, but became aware one morning that I was manifesting that in-harmony. Immediately I began to affirm that, "I am a spiritual being; the child of my Father who is Spirit, and am not subject to any limitations whatsoever. I walk uprightly. I am not flesh and I am not subject to the ills of the flesh. Dis-ease of any kind has no foundation in God and has no power nor presence." For two days there was a constant conversation going on between error and Truth.

Knowing that the power of my thought was the life of the discord, I absolutely refused to nourish anything that did not give me peace and harmony. Every time that error presented itself in my consciousness (mind), for it is in consciousness that all demonstration has its birth, I answered back with the Truth. On the morning of the third day, I was scarcely able to walk across the room, but I wish I might convey to you the expectancy that filled my heart. I am convinced that there was not a shadow of a doubt in my mind of the supremacy of Spirit over error and the willingness of God to manifest health in and through me. After creeping downstairs and back again, I was prompted to sit still. I dropped into a chair much as a child drops into its mother's arms, and no sooner had I looked within than a thrill of indescribable ecstasy swept through my whole body and I was impressed with the words, "You can walk with perfect faith, for Love hath cast out fear." I was also impressed with the idea of sunshine, and strange to say, this impression at the moment seemed dominant. I put on my hat, ran downstairs and out into the glorious sunshine; everything dazzled with light. I was really half way to my work when I realized I was walking perfectly, and then the "devil" (personal ego) called my attention to it by advising me that I would not be able to walk up the stairs to the office. Clad in the consciousness of the One Presence and Power, which I had so recently contacted, I did not answer back, but mounted the stairs with perfect ease and let it be a testimony of the supremacy of Truth. Reviewing this demonstration, I know that the glorious realization came through my persistent denial of error and affirmation of Truth every step of the way, and my beginning *immediately* to handle the claim. In other words, do not invite your guest into your mental home through believing in its presence or power. Begin to speak the positive Word of Truth at the first appearance of error and continue to speak it despite the appearance. If you are entertaining visitors from the error realm, begin now to disown and disconnect them through refusing to nourish them with your thought.

One cannot demonstrate perfection in any line with a mixed consciousness, believing now in the supremacy of evil and then in the power of Truth.

Love is another quality of Good (God) that is universally desired. Not the love that separates itself into cliques, castes and families, and becomes a unit of selfishness, but that principle of Love which involves good-will for all mankind, kindness under all circumstances. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." But some say, "I can't imagine God loving." Could loving continue without Love? Can we separate the application of a principle from the principle? Are we not multiplying because of multiplication? Are we not living because of the principle Life? Are we not strong because of the principle Strength? All the attributes of God are continued in his Ideal Man. We connect with Love and bring forth harmony when we apply the principle in loving, for "He that loveth not, knoweth not God; for God is love." How the exercise of these simple qualities of mind in daily living bring us in touch with God! Yet we see our neighbor, whom we feel is kind and loving, going through all kinds of privations and sickness. What of him? He does not *consciously* connect with the Father; he is not aware that he is a Son and has the right to take all the wealth of the Parent Mind and use it. If you will go into the matter you will find that he is *consciously* connected with discord and inharmony through believing he is subject to them. Had man known and applied these truths, Jesus would not have needed to come for the purpose of pointing him to his real kingdom, the kingdom of heaven within. The object of Truth is to resurrect the teachings of Jesus so that they may become living, vital factors in our lives, bringing us into harmony of body and affairs, thus making manifest the kingdom of heaven on earth. No creeds, philosophies or tenets are included in the principles of Truth, but a method of living in conformity with Divine Law. "There is a Spirit in man and the in-

spiration of the Almighty, giveth them understanding."

All the qualities of Being, all that is universally good, Intelligence, Strength, Power, Substance, Life, Love and Truth are spiritual and man enters into realization of them only through his mind (spirit). Man's power to demonstrate these qualities in his life lies in his consciousness to claim them through the "I Am" (Son), as did Jesus. Through praise, acknowledgment and thanksgiving, the mind is opened to these Truths and all the bounty of God flows into consciousness. Jesus acknowledged and unified himself with the Substance Idea, and fed the multitude; through his consciousness of the omnipresent Life Idea, he raised the dead; through his consciousness of Power, he stilled the waves and winds. Through thoughts and words of Truth, man establishes a consciousness of himself as Spirit, and returns to his original power and dominion. The body is the outpicturing of man's ideas, and it is through the mind that the body is transformed. Lay hold of all the ideas of the Parent Mind through affirming:

I am all that God is.

I am God's child and unified with him through Christ (I Am).

I am Health; I am Life; I am Intelligence; I am Power; I am Substance; I am Strength. "I and the Father are one."

Be bold in claiming your sonship. The Father loves to express his perfection, and it is the nature of Love (God) to give freely. A consciousness of Truth is leading step by step unto its perfect demonstration, a spiritual body, the perfect fulfillment of which is eternal life here and now. When you plant a seed in the soil you rest in the assurance that it will come forth at its appointed time. You do not see all the processes of growth that are taking place underneath the surface, but you know that the dominant idea of the seed is attracting to itself all necessary to sustain and nourish it, and then at a moment you know not, the earth parts and out comes the tiny, green shoot into the light of a new world. Likewise the seed of Truth, nurtured by the light (Intelli-

gence) and warmth (Love) of the sun (Son) breaks through the material thought (earth) and transports us into a new world, and soon we find ourselves continually basking in the sunshine of the presence of God.

A DAILY CONSECRATION TO TRUTH

I go forth this day to manifest the *I Am*.
 I am not moved by things that appear.
 I am not governed by feelings.
 I am not led by words or thoughts of others.
 I am not influenced outside of myself.
 I am myself in Truth.
 I maintain this consciousness every moment.

 I am true, not false.
 I am strong, not weak.
 I am free, not bound.
 I speak only of true things.
 I never utter the opposite.
 I hold the Truth under all circumstances.
 I give thanks always.

 I have the Will,
 I have the Power,
 I have—today
 To think, according to the Truth,
 To speak, according to the Truth,
 To acknowledge Perfection as my Source,
 To purpose that my mouth shall not transgress.

—*Fannie B. James.*

To ruminate upon evils, to make critical notes upon injuries and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies and to resolve to sleep no more; for injuries, long dreamt on, take away at last all rest.—*Sir Thomas Browne.*

Many a man's own tongue gives evidence against his understanding.

REALITY

CLARA S. CARTER



NOTHING so much fixes the mind amidst the turbulency of present things, as both a look above them and a look beyond them. Study pure reality, if you would have your confidence firm. So much as the real gets into your established thoughts, so much doubt and uncertainty goes out of your thoughts. Some philosopher has said that "if one seeks the mind of the age he will find it in its slang." If this be true, the character of our day is aptly mirrored in the phrase, "The real thing." This current expression is a central one around which revolve such satellite sayings as, "On the square," "doing things," "making good," "worth while" and "the square deal." These all testify that the basic trait in the life of the age is the search for the *real*. It is the striking feature of our present day life. The *Puck* of every country reveals the humor of the day reveling in ridicule of the make-believe.

The search for the real is apparent everywhere. Theology is not religion, but *its* ideas concerning religion. Theology is becoming so much more real and religion is born anew in the spirit of modern and scientific knowledge. This desire for the real is a desire for Truth, and is an encouraging symptom. Lowell, the noble poet, would not feel today like saying, "Truth is on the scaffold." It is grandly marshalling spiritual forces. This quest for reality demands discerning minds and open visions; for to us sometimes the things most real are things of sense.

As students of Truth, we affirm the reality of Jesus the Christ, and his teachings to be our standard. Not merely a cordial feeling toward him and his simple teachings, but a possession by our Spirit of his realness now. We reckon time from his birth, commemorate his resurrection as humanity's rest day, and the onward

moving church, unconfined by sects or creeds, bears his name. The reality of Jesus commends belief in his teachings. Do you wish to be conscious of this reality? Then test in daily life Jesus' ideas of eternal values. Van Dyke says, "No belief is worth keeping until it can bear the touch of reality."

There is too much love in the world, which is spiritual; too much friendship, which is eternal; too much bona fide brotherhood, which is the other side of God's fatherhood, for us to deny or decry that the great reality is Spirit. Religion is not creed, church or symbol, dream or bliss; it is God's life in every man, and therefore the most real thing that mankind can know. How know? By knowledge of the Absolute seen through relative conditions. Ideas remind one of pictures on a screen. When we look through them, at the light of the Absolute Principle, it transforms them into ideals. Both the Absolute and relative elements are necessary to their (ideals) existence. It must be made clearer to us all that before any human being can appreciate his right relation to life, it is needful that he utterly forsake the viewpoint he accepted on entering this sphere of finite thought—the earthly life—to stop relying on intellectual impressions, as the basis of Absolute knowledge. At the center within is Absolute knowing. There is found the Christ-ideal within us. There the individual comes into harmony with the Universal Reality and shares its consciousness. This was Jesus' standpoint. Our failures are due to reliance upon external supports. The world we see without in space, and the world we see within are objective manifestations of One Reality. The purpose of our existence is evidently spiritual perfection, the attainment of the *reality* as lived by the Christ.

From the practical point of view, Spirit should be regarded as we consider the air we breathe, that is, as immediately surrounding the soul and like the atmosphere, adequate to meet all our demands. Beyond this simile, reality interpenetrates and animates in a sense in which atmosphere does not, for Spirit is within and around all else.

It is the source of all, and holds and controls all. Let every thought lead you to a new sense of oneness with reality. Let this idea so fill your mind that it shall remove all shams, all sentiments of personal aggrandizement, all jealousy, envy and wrong. There is no room for these thoughts when the consciousness (awareness) of Reality, which is the Christ consciousness, is realized. All life in the profoundest sense is spiritual. The Spirit is the only ultimate reality, the only cause, the only creator. Every discord may be regarded as a part of this great quest and greatest endeavor to adjust one's self to the heights of Reality. To live by the Spirit, as did Jesus, is to love, honor and realize the great Reality.

THE AUTHOR OF EVIL

Inquire no longer who is the author of evil. Behold him in yourself. There exists no other evil in Nature than what you either do or suffer and you are equally the author of both. A general evil could exist only in disorder, but in the system of Nature I see an established order which is never disturbed. Particular evil exists only in the sentiment of the suffering being; and this sentiment is not given to man by Nature, but is his own acquisition. Pain and sorrow have but little hold on those who unaccustomed to reflection have neither memory nor foresight. Take away our fatal improvements—take away our errors and our vices—take away, in short, everything that is the work of man, and all that remains is Good.—*Jean Jaques Rousseau.*

THE TONGUE

It is the tongue that causes the evils that exist in the world; it is the tongue that sets nations at war; it is the tongue that causes broils in the domestic circle; it is the tongue that causes the fire of animosity and ill-will to burn in our midst. If we can succeed in governing the tongue according to the mind and will of God, we have got peace in our families, peace in our neighborhoods, peace in our community, and, what is more than all, we have peace with our God.—*Orson Hyde.*

NOTES AND COMMENTS BY THE EDITOR



GOD, THE great Father-Mother, who is also a consuming fire, in his love towards us consumes all our faults and establishes in us his ideal, the perfect man. In God as Love we see the creator of life. The law of love, like the law of gravitation, will adjust all the affairs of man. He will then realize and acknowledge his sonship with God.

To remember this not only for ourselves, but what is much more difficult, for every human being—no matter how abandoned, how apparently evil—is the key to immortal freedom. Jesus Christ was the one instance of a perfectly adjusted life. He understood the law of spiritual gravitation which is love, and had complete dominion. He knew the unreality of the material, and could see the perfect man in himself.

Although he took upon himself sinful flesh, Christ walked after the Spirit, giving expression to the real man, the ideal of God, thus marking out a path by which we might follow; and just as we follow his teaching and learn to separate the real from the seeming, shall we be transformed and able to build up the spiritual body, eternal in the heavens of our spiritual mind; sin, sickness and death will be banished, and we will attain to the mark of our high calling in Christ Jesus, and that is spiritual life and freedom. He hath given us eternal life, and that life is in his Son, the perfect in man. God is Love, and man is his image and likeness. As we have borne the image of the earthy, we shall also bear the image of the heavenly, and this is the real purpose of life, that we might bear his image, and express his glory and bounty and beauty.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

* * * * *

Not everybody appreciates the power of gratitude in shaping a well-ordered life. There is a real science of gratefulness—or rather gratitude is part of the great science of mind-action.

The student of mind watches the effect of thoughts, and tabulates them for future reference, as carefully as does the physical scientist the actions and reactions of his chemical solutions. In fact, there is a very close relation between chemistry and thought. Chemical action is carried forward by mental energy, and every property of matter has its cause and real existence in mind.

Gratitude. Experiments with the digestive processes of dogs and cats prove that when we like what we eat there is a pouring forth of digestive juices in the stomach long before the food reaches it. This is appreciation of food, and proves the law of gratitude. Thus grace at table, and the prayer of thanksgiving over our food, is necessary to perfect digestion.

Gratitude is a factor in the law of increase. When Jesus increased the five loaves and fishes he first gave thanks to the Father. The thought of gratitude starts a mind-force that multiplies whatever we idealize. If you want to increase your spiritual understanding, your health or your resources, make a daily practice of being grateful for these things. Give thanks "as if you had already received," and the law of increase will demonstrate its presence in whatever you are thankful for.

We all need more spiritual gratitude, because through it we gain the life and power to carry forward the development of the soul. We often think this influx of spiritual power comes through some individual. This is relatively true, but not absolutely so. God is the indwelling life of

everyone and no lasting help comes to man except he draws upon this fount within his own soul. All that another can do is to point the way. It is a wonderful help to men and women to even suggest to them that they look within for sustenance. They have so long sought for external aids that they do not even know that the Eternal Spirit dwells at the center of their minds. When this fact is told to them, and a few helps given, a change takes place very soon. Often even before they mail the letter asking our aid, we get the call and respond with the power that opens the way to the Father within.

The development of this Spirit of Gratitude is no small part of our work. It is blessed to see the increase in power of every faculty of the mind under the stimulus of gratitude to God—thanksgiving and praising in spirit. Letters by the sackful are received each month acknowledging God and giving him the glory.

It helps everybody, even the doubter, to read the grateful words of these dear children of the New Race; those who are learning the law of Right Thought as the foundation of Right Living.

* * * * *

That the mind has authority and power over the body is evident in every movement. The hand and the foot, the eyes, the mouth, the tongue, in fact, to a greater or less degree every member of the body is subject to the mind. The thoughts are also subject to the same power. We are constantly saying, "I changed my mind."

What is it that changed the mind and set into action other thoughts and acts? We answer, "The I, the Ego, the Identity." It is quite evident then, that this mysterious power called I does at all times exercise dominion and put forth its word of authority, but we have not observed the extent of this nor cultivated it beyond the limits of the average thought habit of those with whom we associate.

Yet there have always been people who had mysterious powers, and they were called witches. For example,

these people could say words to warts and they would disappear. This is one of the simple things they could do through the power of their word. They have always been credited with having some connection with unseen forces, usually malefic. When the people did not understand the cause of the power of thought exercised by Jesus, they said he had a devil. This is usually the conclusion of ignorant people, who are naturally superstitious. These so-called witches do not know how they do the mysterious things with which they are credited. They have learned that certain words repeated in a particular way bring about the results, and they are usually as ignorant of the law as their wondering patients. All of which proves that man has authority and dominion through his thought and word.

Following up these clues of man's mental power, we find that there is no known limit to it. Physiologists tell us that cases come before them where the action of the heart can be diminished or increased at will. A thought of fear, anxiety or mental shock stops digestion. Even the presence on the table of food that is disliked, retards the flow of the digestive fluids in the stomach. This was demonstrated recently by exposing the stomach of a dog and watching the digestive processes. It has long been claimed by physiologists that man must once have had mental control of so-called involuntary nervous and muscular systems, but that he has in some mysterious way lost it. These observations prove the existence in man of an unused ability.

Now comes a man who has exercised these latent powers and knows that he can speak to every part of consciousness and it will obey. He is called a God-man, and we deify him. Yet he claimed nothing for himself beyond what is also ours. "Ye shall do these things and greater," was his proclamation. Instead of being "astonished" at this doctrine of man's mind-dominion, we should awaken to the everywhere evidence of its truth and proceed to develop our own innate capacity, and learn to control all the thoughts, emotions and sensations.

All that we find in the world without, we can also find within ourselves. We have been taught from our youth up of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle-ground—the thought-realm within our own minds and bodies.

It is a fact of observation and experience that all the forces manifest in the world, originate in the unseen and invisible atmosphere. Out of apparent vacuity comes electricity, the mightiest force we know anything about. Out of that same invisibility comes the power that moves the body of man. We call it mind, but it is also force. It has power and intelligence, in addition to many other qualities.

*Affirm the Power
of Spirit in Mind
and Body.*

All of this proves that there is a world of potentiality all around us that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk in the Spirit and ye shall not fulfill the lust of the flesh." There is no danger whatever of anyone being tempted if desire is lacking. It is the lust of the flesh that leads man to do those things which he ought not to do. And what is the remedy? "Walk by the Spirit." This will take away the prime cause of temptation and fortify us against all the wiles of the world. So there is no necessity of warring against the devil, nor fearing evil in all its alluring forms, if we are walking by the Spirit.

When man searches his own soul and finds the source of all his weakness, he is desirous of attaining the mastery. Then is set up a protest by the fleshly appetites and they oppose the pure thought-force that is sent into their midst by the Spirit. Contention is rife for a season and things seem to be worse than ever before. This is termed by some metaphysicians "chemicalization," meaning that it is similar to the action of opposing chemicals. It is the war of true thoughts and error thoughts in consciousness, and all we have to do is to take sides with the Truth—that is, "walk by the Spirit," and the right will prevail.

It is found that nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Artificial stimulation is sure to bring depletion, under the physical law. This is the law of cause and effect, which pertains to the material world. But there is a higher causing power than that obtained from food-energy—which is called Spirit. This is what Paul refers to, "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpable that it is superfluous to rehearse them. No one contends that a good, pure life does not bring forth good fruits in mind and body, but where the lusts of the flesh have apparently been stronger than the Spirit, man has cried out for help, and here it is. Affirm the power of the Spirit within your mind and body as a *dominating* mind-force, and you will "walk by the Spirit," and be freed from the temptations of the flesh.

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A commandment is not the edict of a king or law-giver, which all men are bound under penalty to obey, but a statement of axiomatic truth.

That God is one and indivisible, is good logic and fundamental in all true worship and demonstration. If our minds are divided by the thought of more than one creative power we cannot concentrate. It is found that those who believe in the power of evil, or destructive forces, are themselves in such discord that they cannot control their thoughts. So the first step in keeping the Commandments is to realize the Oneness of the Creative Power.

Love is the binding, joining force of Divine Mind. When Levi, who represents the faculty Love in human consciousness, was brought forth by Leah (Human Soul) she said, "Now this time will my husband be *joined* unto me." We connect our soul forces with whatever we center our love upon. If we love the things of sense or materiality, we become attached to them and lose the ability to enter into the untrammelled realms of Spirit-Mind. This is why the

Lord commanded Moses not to make any graven image of him. These graven images are made by mental pictures. The thought of God as a great king in a place called heaven makes just such a material image in our thought realms, and we grow to believe in and worship such an imaginary Being, instead of the true God, who is Spirit.

Millions of people are joining themselves through their love nature to this personal image of God, and are building up false conditions that must eventually be destroyed. This is, of course, much better than no love to God, but we can just as well understand the truth about God's nature and worship him in his spiritual reality, and get the fruits in the right relation which follows.

Love is expressed through the heart, and to make room in our consciousness for God-Love we must quicken that faculty. On the human side our love is developed through family and friendship relations, but in the regeneration we set up love activity through direct concentration upon the idea, "Divine Love, manifest thyself in me," with the attention fixed at the heart or *solar plexus* center. This sets into action certain spiritual energies that open the way to God-Consciousness.

But we must add to our love, *mind*, that is, wisdom; and *strength*, that is, endurance. When these qualities are brought forth there is a love power developed that can manifest its potentialities in the face of hate, injustice, and unrighteous persecutions of all kinds. With this Divine Love active in the heart, it is no effort to love our neighbors, even though they spitefully use us. Jesus had this Love Consciousness when he said, "Father, forgive them; for they know not what they do."

* * * * *

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings many comparisons in his parables representing the kingdom of heaven.

The ten virgins represent the senses. They are five

in number, but they have a twofold action—five within and five without. The outer are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent upon centers of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the center within. This contact is made through consciousness, on the part of the individual of the source of life and sensation. If we go to sleep on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the Higher Consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union, which takes place when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day, or rather degree by degree. Time is not a factor, but the right adjustment of thought and act to the Divine Law.

The way to supply oil in the lamps of the foolish virgins, is to affirm that the life source of Spirit, in hearing, smelling, feeling and tasting, is not material, but spiritual. This is absolute Truth, which can be proved from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this, the better fed the eye is with that life force necessary to clear,

strong sight. When we, through concentration Spirit-ward, make the union between each of the senses by which they are constantly supplied with the Universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

* * * * *

If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.—*I Cor. 9-11.*

When Jesus sent forth his disciples he told them to take neither "purse nor script," because the "laborer is worthy of his hire." Religious workers are always provided for by the Lord through those to whom they minister. We

Thanking You. are conforming to this law because we are shown that it is best for all concerned. We might be independent and demonstrate in commercial ways by charging for our services, but this would take away a certain sympathy and love of our people, which is essential to the Unity which we are striving to build up in the hearts of all men.

We are not connected with any of the world's commercial enterprises and have no business in which there is personal profit. We deal in *Ideas* exclusively. They constitute our whole stock in trade. We are sending them out daily to all parts of the world, in the spoken, written, printed and silent Word. These are the "spiritual things" referred to by Paul. You who are receiving these ideas find them useful in restoring your health, giving you peaceful and understanding minds, and even aiding you in finances.

As you look over the religious workers of the world, do you find any who cover a larger scope of spiritual supplies? Most of those who ask your temporal things promise salvation of the soul alone, while we show you the way to save both soul and body. This being true, should you not be very liberal in providing us with every facility for carrying forward this work? We think so, and are not backward

in asking you for your most abundant support. Through knowing this law which we are proclaiming, you are being greatly benefited, and it is your duty to help all men to know it. That is our aim and we are putting forth every effort to this end.

The Unity building has been dedicated to the work of Jesus Christ, but it is not yet fully paid for, and we are promised that those both at home and abroad, who are "reaping the spiritual things," will see that we "owe no man anything but love." The Unity Society is incorporated under the law, and its trustees are giving their time freely to the handling of the funds entrusted to them. If the Lord is moving you to help forward his work with your temporal supplies, you will find this one of the most efficient avenues.

* * * * *

If we worshiped the true God, and carried out the inspiration of his Spirit, we would have no error thoughts, consequently no diseases, and our minds being filled with good we could have no consciousness of the opposite, hence all fear of a devil or evil would be an impossibility.

The creative power of thought in the formed world binds or sets free the faculties of the mind. If thought is inspired by Truth, there is consequent freedom and liberty to grow in every direction, and enjoy all the privileges of life under the Divine Law. Jesus, representing the Man who understood and worshiped God the Spirit, said, "Ye shall know the Truth and the Truth shall set you free."

It is the understanding and demonstration that Goodness and Truth are the only realities that sets us free from sense delusions. We may have a perception of this, and intellectually understand that God is Good and God is All, and that the devil and evil are creations of carnal thought, yet having built up, through our thinking power, states of consciousness impregnated with erroneous ideas, we must, through denial and repentance, destroy them and put in their place creations founded upon Truth. So the follower of Jesus Christ finds it incumbent upon him to both understand,

and demonstrate in his daily living the Truth that God is the only Good, and that all evil and disease is unreality, consequently unworthy of his creative power. Man must constantly be on the alert lest he give the creative power of his thought to building up error through resisting it. For example, if one believes that the devil is a powerful personality, and earnestly sends out his thought, accompanied by fear, day after day, he creates a demon after his ideal, and it goes forth to the minds of men, and does just what he has said it would do. This is true of evil of every description.

Spiritual man also makes manifest the only Good, of which he himself is the *supreme* manifestation. Thus Jesus Christ was really God manifest, or the one and only invisible Good expressed in character and form. It is the privilege, and, in fact, the duty of every man to be like Jesus. As Paul truly discerned, we are joint heirs with him of all that is contained in the Divine Mind, or God-head.

Just here we may make clear that much discussed proposition, that God, the Good, does not know evil. It is God, the formless Principle of Being, who is of "too pure eyes to behold iniquity." God manifest, Christ Jesus, may discern the existence of this transitory error, but not enter into it. The claim is that Jesus was tempted in all ways like unto us, but without sin.

* * * * *

I read that you demonstrated supply and support for people. If you trust the invisible resources it seems to me that it is all unnecessary to ask anybody else. I have thought a great deal about this question, and would like an answer through UNITY.

This point seems to bother quite a number of people. They think that because we can demonstrate prosperity for others, we ought in some way manufacture greenbacks out of the invisible atmosphere for ourselves. We have explained this matter so often that it seems almost superfluous to again call attention to the *Ideas—Not Greenbacks.* Law. We make a specialty of the Cause side of existence; we deal in ideas exclusively. We supply people with thoughts which they take and produce things.

When a business man is discouraged with the way his affairs are going, and has become confused in financial thought, we bring him back to center and poise, and restore harmony in his mental atmosphere. This is a sample of the way we do our work. Thousands of people get lost in the thought atmosphere of famine and want. We take them up and hold them in the consciousness of plenty, and they work out success. We do not pretend to do any temporal work that brings profit or increase in our own affairs; this is left to the people who send us enough to meet our daily needs. This is the Law under which we work, and we find it logical, practical and successful.

The blank paper on which our periodicals are printed will cost us \$18,000 this year, where it cost but \$10,000 last year. We have not increased the subscription prices and the question of meeting this large sum seemed a problem. But we are telling God about the matter, and at the same time putting forth the Word of abundance for all his people. You will get the message, your memory will be jogged and the good you have received will come up and suggest that you prove the law of gratitude and justice. Then you will do what the Spirit moves you to do, and the Law will be fulfilled.

We are proclaiming that good will come out of this problem, and we can right now see how it may be. Suppose each subscriber to our periodicals would solicit a new reader, we would have an increased income during the year of \$60,000. We are sure the Lord will bring good out of the situation, and we are speaking the Word and sending it forth to be fulfilled by the Divine Law. "Ask and ye shall receive; knock, and it shall be opened unto you." We are demonstrating the power of mind to bring to man supply for every need. If all people would trust this Mighty One in the very midst of them, and *speaḱ its Word*, poverty and lack would disappear from the earth.

"It is in prosperity that one should be humble, and it is in adversity that one should be high-minded."

THE WORTH OF AN EXPERIENCE

During my days of enforced and painful idleness in New York, Castle Garden was my chief resort. I would spend hours on those benches, either writing poetry, generally of a dolorous kind, or studying the many and varied ships which plied the deep before me, or picturing to myself the greater distress which I thought awaited me when my five dollars was all spent. But Castle Garden stands in my memory associated with much holier thoughts than these, for it was there that a spiritual vision came to me unique in my experience. It is, I believe, chiefly because of that vision that throughout my ministry I have preached with unshaken faith and unreserved devotion the precept that "man's extremity is God's opportunity."

Feeling deeply depressed and disheartened, late one afternoon I strolled down to the famous park. The sea and sky were very beautiful, but I seemed to have no share in their beauty: I appeared to myself to be a fugitive in an unfriendly world. I sat on a bench and cast a vacant look on the world before me. I felt very lonely, and longed, as a babe, for my mother. But, as the sun began to fade away from the sky, I began, as by a miracle, to feel an inward supply of power and courage. The beauty of the sea and sky seemed to have been made for me: I was owner of all that I saw. I seemed to myself for the moment to look upon the world through the mystic eyes of my Oriental ancestors, and see it, so far as youth could, as the garment of God. Surely the Father was with me. "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God." I remember with perfect clearness that I said audibly, "The God who created me and these wonders before me will never forsake me," and arose and walked like a strong man.

Now you have the privilege of explaining this experience as "an uprush of reserve energy from the subconscious realm," or as "nervous reaction," or whatever else you please. What I know is that the *abiding worth of an experience ranks higher* in the world of real life than that of

any philosophy about it. From that day to this, notwithstanding the fact that I have often stumbled and fallen, doubt in God's providence has never secured a hold upon my mind, nor do I remember that I have ever failed to trust that he is mine and I am his. In my extremity in a lonely world, without Bible, preacher, priest, or sacrament, I came into living firsthand contact with the Eternal Reality.—*Abraham M. Rihbany, in the "Atlantic Monthly."*

This man, Abraham Mitre Rihbany, landed in New York about 30 years ago when he was nineteen, with less than a dollar in his pocket and a mere smattering of English. He occupies now, the pulpit of James Freeman Clarke's church, one of the historic pulpits of Boston. This, from his remarkable book, "A Far Journey," is so beautiful that I wish it might be re-printed in UNITY.—*Blanche Watson, Sheffield, Mass.*

I HAVE CLOSED THE DOOR

"I have closed the door on doubt;
 I will go by what light I can find,
 And hold up my hands, and reach them out
 To the glimmer of God in the dark and call:
 'I am thine, though I grope and stumble and fall,
 I serve; and thy service is kind.'

"I have closed the door on fear.
 He has lived with me far too long.
 If he were to break forth and reappear,
 I should lift my eyes and look at the sky;
 And sing aloud, and run lightly by,
 He will never follow a song.

"I have closed the door on gloom.
 His house has too narrow a view.
 I must seek for my soul a wider room,
 With windows to open and let in the sun.
 And radiant lamps when the day is done,
 And the breeze of the world blowing through."
 —*British Weekly.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THE DAY OF THE LORD

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—*II Peter 3:10.*

This and similar passages of Scripture in reference to the "day of the Lord" and the passing of the earth and "the works that are therein," has been the basis of many erroneous conclusions. The Bible is a record of the progress of man and deals with both the mortal and spiritual man; it is a testimony of the eternal Truth that has run all through the ages. When man in mortal understanding seeks to explain Scripture texts and connects himself with the mortal element of thought, the whole Bible becomes to him a confused mass of misunderstandings, if not absolute contradictions. When man is quickened of the Spirit, he naturally enters into a more exalted state of mind, and in the degree that he is inspired is able to understand and apply the inspiration of the writers, and to rightly divide the "word of Truth." Scriptural texts, grown old with much repeating, are made alive because of his enlarged capacity of understanding.

The passing of the earth has been construed to mean the destruction of the world. There can be no catastrophe in God's plan of the universe, neither can his children be destroyed. This conclusion honors the Love and absolute Goodness we know God to be. "For he doth not afflict willingly nor grieve the children of men." "He is the Rock, his work is perfect: for all his ways are judgment; a God of Truth and without iniquity, just and right is he." God is really no more concerned with the erasing of an error than the principle of harmony is with a discord. Errors and discords of whatever nature have no place in the kingdom of God. All man-made limitations, the product of his mortal thoughts, must pass through a process of transmutation. Only perfection must eventually reign in a universe created perfect. The cleansing, purifying process is accomplished in the world as it is in the individual, through

the introduction of vitalizing, life-giving thoughts into consciousness. Consciousness is the sum-total of mentality. (mind powers). Nations (world) have a consciousness as well as individuals. For this reason the records of the world have been divided into different epochs or eras characterized by dominant mental forces of the time.

Man is accountable for every condition in the world. God imaged his ideals and gave to man the power and dominion necessary to bring them forth. Had man continued to draw his wisdom and intelligence from the Infinite Source, he would still be dwelling in paradise—a harmonious body and an orderly world. We would have an entirely different Bible, and the record concerning man would be one grand, inspiring melody. Having used his creative powers in wrong relation to the Parent Mind, man brought forth the perishable heavens and the earth. *Heavens* refer to mental realms; *earth* to the out-picturing of those realms. Everything that appears has back of it a mental state, or an idea. Paul puts it, "Things which are seen were not made of things which do appear." When man is restored to the Divine "image and likeness" in his own mind, his thought forces take on a different character and the restitution of the earth is a natural result of harmony within.

"Man thinks in secret and it comes to pass,
Environment is but his looking glass."

"The day of the Lord will come as a thief in the night," unexpected, at a moment we know not. This coming of the Lord is man's conscious recognition of the "kingdom of God within." Who have not felt the sudden presence of the Lord in a realization of Truth, "in the which" old ideas and their manifestations (heavens and the earth) passed away "with a great noise" or were dissolved by the "fervent heat" of Spirit. At that moment of exaltation you were lifted above the self-consciousness and seemed one with All. You were in reality at that moment, the Perfect Man Idea in manifestation, called in the Bible the "Son of Man." "Watch therefore, for ye know neither

the day nor the hour wherein the Son of Man cometh." We idealize in Spirit (mind), before we realize in manifestation (earth). But anything is no less vital and real, because it cannot be seen. We are always preparing our harvest. The fruit of our sowing is now contained in the seed of our thoughts.

Jesus taught an entirely new order of things for men. He knew that man must eventually come into a higher degree of consciousness, and he came teaching the necessary principles that would govern this new order of living. He taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." His words are Spirit and they are Truth, and understanding the formative power of the Word, it is a logical conclusion that we may expect the establishing of God's kingdom, the realm of Divine Ideas, in the earth. This is being manifest now and is the new order of thought that is causing the fall of the Babylon of the world. Slowly but surely, the seeds sown in consciousness by the Master Mind have been pushing their way upward to the Light of the Lord's day, the day that establishes man in the consciousness of his oneness with God. On every hand we see the evidence of the fulfillment of this day. "Old things are passed away; behold, all things are become new." The new is always hidden from view for awhile and seems to come out of the old. Good and evil never mix; there is no attracting force between them. Truth has no consciousness of evil; it is in the world, "but not of the world." Are the weeds a part of the wheat because they flourish in the same field? When the harvest comes, the wheat is garnered into bins, but the weeds into heaps to be burned. The dual consciousness of mankind was typified in John (the Baptist) and Jesus Christ. John represents the moral type of man, the man governed by reason and intellectual deductions, of whom Jesus said that the least in the kingdom of God is greater than he. "He must increase, but I must decrease," said John, speaking of the personal and Christ consciousness of man. Morality does not always include righteousness. Righteousness is that

state of consciousness that enables man to think and act from principles, universally applicable, and not confined to certain specific personal cases.

The world of affairs is as much the outpicturing of thought forces as is the body of man the product of his mental states. Consciously or unconsciously, we are constantly bringing forth new heavens and new earths. It rests with man whether his work shall be permanent or temporal. Jesus demonstrated that this power is in man and that he has the capacity to bring it into expression. Our perfect freedom from every limitation depends upon our recognition of this divine center (Christ) within. Every man is privileged to recognize the Christ-Spirit in himself which says: "Lo, I am with you always, even unto the end of the world." "A man's foes shall be they of his own household"—his own mental home. This is his world.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." A new thought-force is penetrating the world; we are entering the era of the supremacy of mind. We rejoice and give thanks for a Truth that reveals to us that through the process of spiritual thought, man can unformulate his transitory world, forgive his discords and make his blessings as far reaching as has been his curses. This is certainly not a sacrifice that man is called upon to make, but the greatest, grandest conquest known to humanity, the conquest of Self, out of which is to come man crowned with "all power in heaven (mind) and in earth (body and affairs)."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

To be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence.—*Swedenborg*.

QUESTIONS AND ANSWERS

Explain: "I am the Way, the Truth and the Life; no man cometh unto the Father, but by me."

Jesus was *I Am* (Christ) manifest, the "Word made flesh." He did not speak of himself in a personal sense, because he recognized God as his Father and the omnipresent power through which he did all things. The Christ in each of us, the *I Am*, is "the Way, the Truth and the Life." As Jesus came into a consciousness of God as Father through the Christ, so must we. Jesus' mission was two-fold; to prove his own divinity in the midst of humanity and to show the way. For this reason his sayings are intimately associated with the Divine Man-Idea (Christ), not the personal. All the claims he ever made were made for the Son of God. In this realization, we too become united with God through Christ, and boldly, positively assert our freedom from all limitations of whatever nature. Christ in us is the "Way, the Truth and the Life; no man cometh unto the Father, but by me" (Christ). We cannot know God except we recognize ourselves as spiritual beings.

* * * *

What does the Biblical term, "Peculiar people," refer to.

The term, "peculiar people," refers to those members of the Christ Body who have been born of the Spirit. Peter speaks of them as a "royal priesthood, an holy nation." Paul enumerates some of the qualities of the "peculiar people" as "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." These people are peculiar because they seek to follow the guidance of the Spirit and not the standards of the world. They pray silently rather than audibly; they look to the Physician within for their healing; they trust God as their source of supply; they live and think with greater freedom than when under the law of Adam. They speak of the good and pure, knowing that by their words they are justified and by their words they are condemned. The "children

of the Light," as Peter designates the "peculiar people" are seeking the spiritual realities rather than being conformed to the letter or externality.

* * * * *

Give distinction between the words compassion and sympathy; absolute and resurrection.

Compassion is a characteristic of love and mercy and is prompted by an understanding heart. To be compassionate is to render aid to the needy in both the reality and the symbol; to know the unreality of the error of the needy one, and to discern the real need and supply it whether it be external sustenance or nourishment for the soul. Compassion is to the spiritual man what sympathy is to the natural man. Through failure to understand the nature of the obstacle or discord, sympathy begets and attracts like qualities of thought, all of which leaves the offended one in a worse condition than before, even though external aid may give temporary relief. Compassion uplifts, restores confidence, overcomes evil with good, and fulfills the law of Love through believing in good as the natural inheritance of man, and assists in substantial ways to that attainment. Sympathy may prompt substantial outer aid, but as long as man believes that his neighbor must suffer, so long will he be unable to bind up the wounds and transform the waiting earth into a realm where good reigns supreme.

The *Absolute* is that which is perfect, unchangeable and real. It is the realm of Divine Ideas in Divine Mind and is the ultimate of all expression. Man unifies himself with the Absolute through recognizing that he is a Son and heir of the Father, and through affirming his oneness with God in affirmation and prayer.

Resurrection means restoration, revival. The word suggests that there has been a falling short from the Divine Standard and therefore the necessity of being restored and revived. Man is restored to the Divine Image, the Absolute, through repentance, a change of mind. Truth, implanted in the consciousness sets up spiritual energies which work out in more harmonious manifestation and man becomes a

new creature in body, and lives in a new world. Through resurrection he becomes an inhabitant here and now of the "new heaven and the new earth." Resurrection does in reality restore the dead to life—those dead in "trespasses and sins." Jesus treated death and sleep as the same thing, because he recognized the purity and perfection of the Life idea and knew that so-called death is only a failure to become *conscious* of life. He said, "I am the resurrection and the Life." Christ, the Absolute principle, the God-Idea Man, is the resurrection and life of each of us here and now. Jesus taught that death is to be overcome and he could not have had in mind a resurrection of bodies from graves when he made his declarations. When one of Jesus' disciples was called, he asked that he might go and bury his father, but Jesus said to him, "Follow me; and leave the dead to bury their own dead." Jesus always pointed his followers to life, more abundant life.

THE HEALING CONSCIOUSNESS

CHARLES P. TILEY

The study of Truth involves three departments, God, man and man's work. God, the great First Cause, is the All-Good. All good that can be conceived of is God, for, being all-good, God is in and through and above all conceptions of good. So it is easy to understand how God is Life, Love, Intelligence, Substance; it is easy to understand how God is Peace, Joy, Satisfaction, Happiness, Health, Harmony, Prosperity; for all of these things are good; no one will dispute that, and since God is All-Good he must be one with these attributes of Being.

Applying the law that "like always produces like," all the creations of God, the All-Good, are good, and it is impossible for such creations to be anything less than good. Now God is Spirit; therefore God's creations are Spirit. Man, then, is Spirit, a creature of God, and is good. Spirit and Mind are identical. It is the office of Mind to originate or create ideas. Man, then, is the perfect idea of the All-

Good Mind, and in his true being is the image and likeness of God, the Father, being perfect, free and unlimited in Strength, Power, Life, Love, Wisdom.

Man's work is to manifest, or bring into expression or demonstrate, perfect Life, perfect Health, perfect Prosperity, perfect Wisdom, and it is within the scope of every person's development to demonstrate these attributes of God, the All-Good.

This is the problem for every person in the world to work out, and every person is endeavoring to solve the problem. It is true that most people are striving to solve the problem without understanding the principles involved; in fact, without knowing in reality what the goal is, and so they plod on ignorantly, some apparently attaining a measure of success, and more making utter failures in their endeavors to demonstrate the All-Good.

The secret of any demonstration or solution is to know where to begin, to be sure the premise or foundation is correct. Now, the premise is that God is All; that God is All-Good; hence, God, the All-Good, is within each man and each woman, and each person harbors within himself the All-Good, which is perfect Life, perfect Health, perfect Wisdom, Prosperity, Peace, Strength, Power. At one place in his teaching Jesus said, "My Father's house has many mansions." At another time he said, "The kingdom of God (heaven) is within you." Now a kingdom is a place that is made up of a number of states or provinces; so we see that Jesus was clear in his statement that within man was to be found all these different attributes of God, the All-Good.

Having discerned the location of these attributes of God, the next step in the solution of the problem is to know how to become conscious of them. For instance, all people wish to demonstrate health. Having discerned that health is within them, that it is an attribute of God, that it is a natural condition of mankind, let us see what is necessary to demonstrate it. Man knows himself to be what he is through his mind—mind is back of all that he thinks, all

that he says, all that he does, all that he is. Then if he can only get into his mind, or get into his consciousness, the Truth that perfect health abides within him, he will be bound to manifest a perfectly healthy body. So if he finds himself manifesting anything other than perfect health, it is evident that he has in mind or consciousness, that which is not the Truth.

Health presupposes perfect harmony, perfect poise in consciousness, and without harmony in mind health cannot manifest. So if we are manifesting other than perfect health let us examine our minds to see what is the cause of the inharmony which produces the condition called ill-health. Let us see a few of the things that might be causing our difficulty:

Is there anything that we fear? Are we fearful of poverty or future lack for ourselves, or our friends, or our relatives? Fear is inharmony in mind and is contrary to the Truth that God, the Good, is All.

Do we allow anger to control us at times?

Are we ever jealous of another for any reason?

Do we resist evil forcefully?

Do we ever hate another?

Are we irritable, envious, malicious, proud, avaricious, arrogant, cruel, hypocritical?

If we allow any of these mental conditions to control our consciousness we are letting inharmony rule, and this inharmony is bound to be reflected into the bodily condition. Whenever the old thought presents itself, don't give it place in consciousness, but affirm the good. Do this most persistently. Take periods of silent contemplation and affirm the truth of the good attribute as your own, and you will soon see the results in healthful manifestations in the body. The solution is a change of consciousness. As expressed by Paul, "Be ye transformed by the renewing of your mind." Here is the secret; change your mind and you will change your bodily condition. Get a consciousness of the All-Good, the God Consciousness, and you can

rest assured that your body will outpicture the All-Good manifestation.

Health of body, then, depends upon health of mind, and health of mind depends upon keeping it stayed on meditations or thoughts that God the Good is all there really is. Let us get this Truth fixed in our mind, that it is absolutely impossible to avoid manifesting ill-health as long as we allow thoughts and mental states to dominate that are not in harmony with the Good. Just as long as we let our senses, our feelings, our emotions, control our lives, just so long will ill-health be apt to manifest. We cannot expect to demonstrate health when we are selfish to the extent of seizing and holding substance for our own personal benefit or use regardless of what happens to our neighbors, or as long as we allow envy, jealousy, pride, avarice, arrogance, cruelty, hypocrisy and revenge to find place in our consciousness.

The purpose of real healing is to create a consciousness that health is ever present, and that the only real healing is self-healing. No one outside yourself can heal you. A teacher or healer may guide and direct you in the way of health, but the real healing must come from within your own being, and to be healed you must build up a consciousness or realization that you are healed.

The healing consciousness is brought about by affirming that health is yours. If you feel the need of healing take time daily to go away by yourself and get perfectly still. Select some time and place where you will be away from outside influences and disturbances. Then begin silently to reason with yourself, just as you would reason with another individual. Just know that you are the child of the Perfect One, that as such a child you inherit perfection, and must be perfect, and must manifest perfect health. Reason thus, not letting appearances interfere, and then affirm that in Truth you are perfectly whole and well. Affirm that the All-Good is doing all it can to bring perfect harmony into your life, and that you are doing all you can to assist it. Affirm that you are loving, kind, gentle, trust-

ful, generous; that you are calm, patient, honest; that you do to others as you would they should do to you, and close your meditation by giving thanks and praise to the All-Good that you have received, and are now receiving, according to your desires. Do this thing religiously, daily, earnestly and whole-heartedly, and if you will do it in the way suggested I need not tell you how long to keep it up, for your recompense will be such that you will be guided aright in your periods of silence.

You see the secret of this is that it is impossible to affirm oneness with the All-Good, with Perfection, with Love, Life, Health, Happiness, etc., earnestly, and to immediately think, say or do an inharmonious thing. The result is, your thoughts will be kept constantly on the Good, and good thoughts will build up harmonious states of mind, and harmonious states of mind will result in harmonious conditions of body or health.

In building up a consciousness of perfect health you will probably find yourself in direct conflict with appearances. You will find yourself affirming and asserting that you are harmonious, peaceful and whole, when to all appearances, or according to all reports made to you by your senses, the exact opposite would seem to be the real. However, here is where faith must be exercised; here is where reason must have supremacy over sense consciousness.

As Jesus said, "Judge not according to the appearance, but judge righteous judgment," and righteous judgment proves our faith is placed right when we know that only the good is real, when we refuse to recognize or give place to anything that is inharmonious. When we know that an inharmonious appearance or manifestation in the body is because of an inharmonious state of mind, we also know that if we change that state of mind the inharmonious appearance is bound to change. People have too long labored under the delusion that it is external appearances or manifestations that build up states of mind and that one can only be healthy and happy in mind as long as things in the outer go smoothly. You often hear the expression that

So-and-so gets along nicely and is happy and efficient as long as things go harmoniously and smoothly, but as soon as reverses come, as soon as trouble comes into his life he goes down to defeat.

Truth teaches us that these people are simply reasoning backwards, putting the cart before the horse, so to speak. They reason from effect to cause instead of from cause to effect. When we reach a place in consciousness where we know that all appearances in body and affairs are directly traceable to mind, that all cause is in mind, one can readily see that control of mind will eventually control bodily appearances and affairs.

Smiling in the face of adversity, patiently bearing a bodily affliction, are admirable traits of character from the standpoint of the world, from the standpoint of reasoning from effect to cause, and they give rise to such lines as:

"But the man worth while, is the man who can smile,
When everything goes dead wrong."

We have been wont to look upon such fortitude as this as being highly desirable, as being that which we aspired to reach ourselves, but thanks to the Spirit of the All-Good, we are learning a better way than this. We are learning that it is not necessary to forcefully smile at adversity, that it is not necessary to patiently bear affliction as that which is put upon us by God as a punishment or a trial, and the above lines might very aptly be changed to something like these:

"But the man worth while is the man who smiles,
Because he knows all things go right."

In conclusion, in health and healing, as in all Truth study, the goal we seek is a consciousness of our oneness or unity with God, the All-Good, and while healing of sickness and disease, and the relief of pain and suffering are wonderful attainments to be achieved, in themselves they are mere incidents in living. Right living is the goal of all mankind; and right living follows right thinking, and right thinking consists in conforming all the thoughts to the Truth of Being, that God, the Good, is all there really is, and man is One with God.

SUNDAY LESSONS

SUNDAY, DECEMBER 3

THE GROWTH OF THE KINGDOM—Mark 4:26-32; Matt. 13:33.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;

27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?

31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

32. Yet when it is sown, groweth up, and becometh greater than all the herbe, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

SILENT PRAYER: *Thy kingdom come. Thy will be done in earth, as it is in heaven.*—Matt. 6:10.

The key to all Jesus' teaching about the kingdom of heaven is found in Luke 17:20: "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you." The Jews had no theory like the modern Christians, of a heaven somewhere in the skies. They looked forward to the setting up of a government on the earth, in which Jehovah should rule through the Messiah. When Jesus talked about the kingdom, they thought he meant this temporal government,

but he had spiritual vision and saw that the kingdom of God had to be worked into the minds and bodies of the people before it could be set up in the earth. The people of his day could not be directly instructed in the metaphysical facts of the situation because they were crude and ignorant of that great mass of knowledge of the mind and its relation to the body, which has been acquired almost wholly in the last century. There have always been a select few who had understanding of the deep truths of existence, but there were no means of instructing the masses, such as we have today, and like Jesus, these wise ones all taught in parables.

Jesus elaborated in his teachings on this point of the character of the kingdom more fully than any other. He never, in all his descriptions of the kingdom, gave it locality, except in the chapter in Luke above referred to. Do not go forth expecting to find the kingdom of God—you will be disappointed if you do. The teaching of Jesus is fully corroborated by the discoveries of modern science. Man cannot know, feel or see anything which he has not first formed in his consciousness.

With these facts before us we have no difficulty in determining who are going to heaven, or rather, who are on the way to heaven. It is those who have heaven within them, and none others. Man does not enter into heaven; heaven enters into him. When the seed ideas of the true character of God are planted in the mind, there begins a growth, the processes of which are beyond human ken. We know that ideas do grow in the mind similar to seeds in the ground, and that the growth of one is no more of a mystery than the growth of the other. Modern science has failed to find the slightest explanation of what the life in a seed is or how it grows. "He knoweth not how." But there is a steady, progressive unfoldment in soul and body when one lets the true seed of Spirit take root in mind. It is often a very small seed-thought that starts this advance of the mind toward higher things. Every word of truth that man utters may find soil fitted to its growth in some mind. The joy that comes to one who sees the harvest of such seed is greater by

far than any earthly pleasure. If you want to taste the sweets of life in fullest measure plant good, true thoughts in your own, or another's mind, and then be at the harvest.

SUNDAY, DECEMBER 10

GOOD AND EVIL THINKING—Matt. 13:24-30, 36-43.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man;

38. And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

39. And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity.

42. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

SILENT PRAYER: *May all my thoughts be inspired by Thee and the seeds of righteousness established in my soul.*

If heaven is a place, Jesus, of all others, should have

described it so that the millions whom he knew would hang upon his every word as truth, might have no doubt about it. But he knew the truth and gave the only description of heaven which men, immersed in the belief that forms are real, could understand—that is, by comparing it to the various conditions about them with which they were familiar.

In today's lesson heaven is described first, as a condition where there shall remain only the good. The evil is likened unto "tares" sown among wheat, which is allowed to grow with the good seed until the harvest, then destroyed, leaving the good only.

Those who have lived in the delusion of time and place as real have assumed that this "harvest" was a great judgment day some time in the future. But Jesus put a negative to this when he said, "The kingdom of God is within you." It must be that there is a state in the mind of humanity where this kingdom of goodness and harmony is supreme.

This state is the "good seed" which is sown in the soil of mind, to be cultivated, increased and a harvest returned to the Giver. The "tares" are the failures, the shortcomings, which result through negligence on man's part. "While men slept" the enemy sowed the tares.

It is in the *mind* that these states are active or inactive. This is the kingdom which man rules and through which he will bring forth heaven. Heaven is already there on one plane of mind, but it must be established on all planes. The so-called evil has place in certain stages of growth, or the Master would not have recommended that it be left alone. Yet man must know that the "harvest" is taking place every day, every hour, every moment, and that the good thoughts and the evil thoughts are constantly coming into a state where they are ripe for the "fire" or the "barn."

It is this sifting process that finally establishes in the whole consciousness the good only, and man gets the joys of the kingdom of heaven as he goes along. If he is industrious in separating the "tares" from his good thoughts, he will bring that peace and harmony which is his in Spirit right

out into visibility, and the kingdom of heaven will be established in his mind and body. When enough men have thus been faithful, the earth itself will take on this peace and harmony and all violence will cease. There will be no wars and no cyclones. The gentle rain of heaven will fall as a dew over all the face of the earth, and all the desert places will bring forth abundantly. Poverty and famine will vanish. Disease will be no more and death fall upon none. The bodies of men will not grow old, but increase in lightness and symmetry with every added spiritual thought until gravity no longer holds them to the earth, and millions will build abodes in the air all about this beautiful planet. Thus is the kingdom of heaven to be established by man with this world as the center of operation.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

"And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God:

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

"He that overcometh shall inherit these things; and I will be his God, and he shall be my son."—Rev. 21:1-4, 7.

SUNDAY, DECEMBER 17

THE RICHES OF THE KINGDOM—Matt. 13:44-53.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him. Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, he departed thence.

SILENT PRAYER: *My mind to me a kingdom is and all its riches now are mine.*

When the tremendous possibilities of the mind of the Spirit (the development of which reveals the kingdom of God) are discerned by man, he often tries to turn it to pecuniary profit. This is painfully in evidence among some Truth students in this age. The treasure they know is hid in the field of Mind, and, when they discover it, they sell all and buy that field. They turn all their forces of mind and body to the gaining of prosperity through the occult law. Some of them succeed amazingly—for a time, but there is a law of *righteousness*, mentioned by Jesus, which they sometimes forget. If acquisitiveness is large and spirituality small in a man, he is almost sure to try to use his new found domain for pecuniary profit in some way. The laws of the kingdom are so little understood by beginners that they at first make blunders that a fuller understanding adjusts.

For example, a man of ordinary honesty took a course of Truth lessons, in which he was taught that he could bring about any desired change in himself or his affairs by sending forth his silent thought. He had a house and lot which he

had for some time been on the point of selling to a man who needed the home, but was timid in closing up the deal. The Truth student decided that here was a fine opportunity to use his new science, so he began treating his customer to close up the purchase and pay over the money. The very night that he began his treatments he dreamed that he went into a large room where many men were sitting at tables with various gambling devices, and he had a revolver in each hand. His house customer sat at a table near the door, and our verdant Truth student pointed his pistols at his head and told him to hold up his hands; then he proceeded to rob him of his money. He then went from table to table, robbing each one of everything in sight. When he had completed the "hold-up," he backed out the door, and woke himself up running down the street.

This dream was so clearly a warning from the Spirit of what his science treatments were, and what they would lead to, that he was very careful thereafter how he in any way used the Law to take advantage of another man, or move anyone to do anything for selfish ends.

Yet "riches and honor" are promised to those who enter into the kingdom of God, and the fact that some men try to use the Divine Law of prosperity in worldly ways should not deter the sincere truth-seeker from entering into possession of that which is rightfully his. We may blunder in our ignorant use of the Law, but honesty of purpose will draw to us the Spirit of Truth, "who will guide you into all Truth."

SUNDAY, DECEMBER 24

SPIRITUAL MASTERY—Mark 4:35-41.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39. And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful? have ye not yet faith?

41. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

SILENT PRAYER: *My word, "Peace be still," quiets every turbulent thought.*

The law of action and reaction, activity and rest, is found everywhere. In mechanics it is this reaction or tendency to inertia that defeats the perpetual-motion machine of the idealist. The mind intuitively discerns that in the realm of causes all things are equal, and that that equality should extend to the realm of effects. When the effect is not properly adjusted to the cause this does not prevail. There is a plane of action, however where the reaction is so closely allied to its cause that they seem equal. Jesus called this *faith*. Faith is the spiritual name of going forth of energy from mind until it becomes the very *substance* of thought action, and there is no reaction.

Metaphysicians, after years of experience in manipulating thoughts, come to realize their minds as the center of vibratory forces more or less under their control. This is the conscious recognition of that all-pervading energy which we know is the cause of all manifest life. This life does not go and come, it does not act and react, it simply *is*. When man, through understanding and faith, and concentration of thought, and demonstration of mental power, lays hold of this inner energy, it becomes to him a perpetual life-flow, and he has attained the Eternal Life taught by Jesus as the *summum bonum* of existence. The various steps leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the *I Am* has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstration of Truth, is overtaken by sleep. After strong affirming and denying we should proceed to equalize the energy which we have set

into action in *our consciousness*. If we do, no disturbed subconsciousness will follow. If we do not consciously equalize, the forces find their own equilibrium with unrestrained violence—a storm. If we were in full development this would not be necessary, but being but partially in harmony with Divine Mind we set up mental vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues when we let go, or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the Law of Being and Existence, or “expounding all things.”

“Let us go over to the other side” refers to the-passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the “boat,” which is the nervous system, or vehicle of the mind, are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful I in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This “cushion,” or “pillow,” as given in the old version, lying in the stern of the boat, is the *medulla*, the little center of nervous energy lying at the rear or “stern” of the brain. When we fall asleep the conscious identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson, there has been great mental force exerted, and waves of thought are sweeping through the nerves at a tremendous rate, and the disciples or faculties of the whole mind are stirred up and afraid. This commotion becomes so pronounced that the *I Am* is awakened and comes out of its sleep. It then asserts its dominion and power by speaking the word of peace. Then follows a treatment against fear.

This experience is quite common in the daily lives of those who are developing the powers of the mind, and they often find themselves nervous and disturbed in sleep by dreams of storms and impending dangers. This is the re-

sult of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and quietly hold for the peace and harmony of Spirit. Then affirm the peace of the Spirit, and deny all fear. Repeat this until you get the realization of your effort, which is a consciousness of the very substance of harmony or Divine Faith.

FREEDOM TREATMENT

By DAVID

Behold I create a new Heaven and a new Earth, for the former things are passed away. I, even I, am lifted up into the great *I Am*—One forevermore! For there is no darkness in me, no doubt nor fear; the Light of Spirit is in all my being and *I am light!*

There is no limitation nor bondage in me more. I am free with the freedom of Spirit! Body, Soul, Spirit merged in the great *I Am*—lifted up, redeemed—*I see face to face!*

I recognize God in all expressions of life. I see God—Life—in the former experiences and see that it was Good, for then I saw as in a glass darkly, yet it was Life Infinite, cramped, thwarted, disguised—still Life—God, Good. Now freed, that Life soars and sings and glorifies the Father in every cell, in every thought. *There is none beside me!*

I see, I realize, oh, Infinite God! I bow before thy Omnipotence. I glory in thy Omnipresence. I rejoice in thy Omniscience. Humbly, gloriously, I recognize myself as thy child, and am caught up, never to be loosed, into complete and perfect *at-one-ment!*

In the name of Jesus Christ. Amen.

The heights by great men reached and kept
 Were not attained by sudden flight;
 But they, while their companions slept,
 Were toiling upward in the night.

—Longfellow.

Society of Silent Unity

23 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOOT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1916
Held daily at 9 p. m.

*Fear ye not; stand still, and see the salvation of
the Lord, which he will show you this day.*

PROSPERITY THOUGHT

November 20 to December 20, 1916
Held daily at 12 m.

*Fear ye not; stand still and see the resources of
the Lord, which he will show you this day.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, in their ten a. m. Silence, from November 15th to December 16th.

November 15th to November 30th.—Proverbs 16: 20-21: "He that giveth heed unto the word shall find good; And whoso trusteth in Jehovah, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning."

November 30th to December 16th.—James 1:25; 2:24: "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. By works a man is justified and not only by faith."

We are full of these superstitions of sense, the worship of magnitude. God loveth not size; whale and minnow are of like dimension. But we call the poet inactive, because he is not a president, a merchant or a porter. We adore an institution, and do not see that it is founded on a thought which we have. But real action is in silent moments. The epochs of our life are not in the visible facts of a calling, our marriage, our acquisition of an office, and the like, but in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life and says, "Thus hast thou done, but it were better thus." And all our after years, like menials, do serve and wait on this, and according to their ability do execute its will. This revisal or correction is a constant force, which, as a tendency, reaches through our lifetime.—*Emerson*.

No truth is established, as such to you or me, simply because someone else has spoken of it as true to him. Divinely true in itself it may be, still that something within us must say, "Amen," or it is only to us a vague idea.—*Living Words Series*.

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

All disease is the effect of error (sin) in mind. "Man has power on earth to forgive sins," that is, he has power to overcome evil with good and so change the effect. Neither God or spiritual Man, his Idea, is subject to erroneous conditions. It is necessary that man, in that he has built up a nature opposite to good, shall conform to certain lines of thought and understand and obey certain principles of Truth, applying them earnestly and confidently, in order to be an open channel through which God pours his fullness. The real of everything in the manifest world is the idea, and ideas belong to Mind and are eternal. Back of the lungs is a lung idea, and the Word of God brings forth the perfect lung idea, and lungs can never be destroyed; they only appear to be. When man realizes that all is Substance, God existent, he knows that everything is self-perpetuating and eternal. God's creations are all in ideas and his work is completed. His ideas are manifesting through man and when man rests in the consciousness of himself as a Son of God, he brings forth all the fullness of the Godhead bodily.

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"God is spirit and they that worship him must worship him in spirit and in truth." Truth is a Universal Principle, everywhere present, and we "know the Truth," when we have found our own indwelling Lord: have become conscious of Christ in us, the "hope of glory." You will remember that the first lesson brings out the difference between spiritual and intellectual understanding, and the overcomer is confronted with the command, "Choose ye this day whom thou shalt serve." "There is a spirit in man and the inspiration of the Almighty giveth them understanding." Books, teachers, lectures are only outside applications until the Spirit of Truth is come, who guides into all Truth.

We do not teach reincarnation to be of Divine origin—we do not deny its existence as a fact, but as a reality. That which is real is of God, and God's divine idea man is perfect and always has been perfect. The true overcomer takes no cognizance of death, because it is darkness devoid of light. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." Jesus came and taught the way of life—he came that we might have life and have it more abundantly; his teachings were all of life. He taught the at-one-ment (atonement), the unifying of the whole man, spirit, soul and body in Christ, and proved his teachings. His teachings are nearly all in the present tense, and "time" does not enter into the demonstration of eternal life—it depends on realization of absolute truth.

Reincarnation, as you say, explains many things, but why not teach people that sin is forgiven as they cease to sin, and the glorious liberation now. All cause is in mind; when error is erased from the mind by denials and truth established by affirmations, sin is forgiven—crossed out, and the man is alive in Christ and flesh-death and flesh-rebirth are at an end.

"Work out your own salvation" we are admonished. Then, "I, if I be lifted up from the earth, will draw all men unto myself." We do not comprehend perfection through looking upon imperfection; we do not become healthful through studying disease. We become like that which we continually hold in mind. "As a man thinketh in his heart, so is he." It is always God's will that we express perfection, and when we become conscious of our own divinity we begin to see with the "eyes of God" and behold only the good. We cast out error by knowing its unreality, for it is only sustained by belief in it as a power.

All cause may not be in the conscious mind—we have the subconscious to deal with and it is the result of perhaps ages of mixed thoughts. But the subconscious can be redeemed and every thought brought into captivity to Christ—this is the atonement, as taught by Jesus. How many

lives I have lived has no bearing on my redemption now; when I am "born of the spirit," I am incarnated in Christ and the idea of putting off my complete salvation until some future age is forever sealed. Why continue in hard experience? Understanding forever cancels that task-master. Complete regeneration now is much more stimulating to greater expression of the God-self.

Every overcomer wants to be true to Truth. The important point with every truth student is to train himself to see with the "single eye." This does not mean that one is heartless or unloving, but it does mean that one becomes so charged with the power and presence of God that he radiates Truth unconsciously and the "hem of his garment" becomes a healing agency. Working from the *I Am* God-center is the more satisfactory way of life and the shorter route to perfection.

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You are wrong in thinking that the whole matter of healing can be explained in a few simple words. Healing in its broadest sense, includes the complete salvation of man; spirit, soul and body being included.

The Divine Law of healing cannot be explained in a few Bible texts. The Bible contains thousands of texts and they are all for the purpose of helping man to be made every whit whole and to be redeemed. Yet, to get any practical benefit from the Scriptures the same Holy Spirit that inspired the writers must inspire the readers.

Your request for us to tell in a few words the whole method of healing so that you can understand it fully, makes us think of the doctor who asked a lady teacher and healer to tell in a "nut shell" her method. She said to him, "You condense all your years of study and experience into a 'nut shell' and we will exchange shells."

We have been years studying the Truth in regard to healing and yet we feel that we are just beginning to understand. There are heights and depths to it that have not yet been opened up to us. It is not a kindergarten, but it enters

into the deepest proposition of life, and it requires application of mind to comprehend it. If you were taking up any line of study, you would expect to apply yourself and give it your time and thought. So in this study of Truth, the highest ever given to man, you must apply yourself to it with earnestness and industry.

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Mind is made up of ideas and everything that appears has back of it an idea. To comprehend the creation of the Almighty we must grasp the ideas of Divine Mind. In the beginning God created all things and gave man dominion over all creation. But since man has sinned, or fallen short of his original birthright, he has formed imperfect concepts of God's creations. Nature is the manifestation of God ideas, but man does not understand nature and has projected his error thoughts into the pure Substance. Nature is perfect or imperfect in the degree that man knows God. If he thinks God he will see only the perfect creation.

God's ideas in Nature are represented by the flowers, herbs, trees, grass and every growing thing. Man discerns these root ideas and they seem to emanate from his mind. The rose represents love; the olive, peace; the pansy, thoughts; the oak, hospitality; the cedar, strength; corn, riches; lily, purity; etc.

The spiritual and higher thoughts are represented by the birds. They express the melody and song of the soul, and are free to fly as they will. Each represents a thought, and is a different degree of unfoldment. The thrush represents harmony, praise; the sparrow, impulse; the robin, love; the bluebird, happiness. The crow and blackbird are thoughts that have not yet been enlightened.

The little stories about birds bring out their characteristics very clearly. "The Bluebird," "Who killed Cock Robin" and the story of the crow in "The Little White Bird," by Barrie. The latter is a good representation of the man who accumulates and saves up for a day of rest. He was called Solomon Caw because he was wise in the mortal mind. He lived in a tree on the bird island where thoughts

were born, and had saved in a stocking 180 crumbs, 34 nuts, 16 crusts, a pen wiper and a boot lace, and intended to retire from business when the stocking was full. This may seem funny, but as long as we are "anxious for the morrow," we will have crow thoughts. It is the blackbird and crow who steal the farmer's corn—it is not the robin or bluebird.

There are other thoughts not on the spiritual plane of consciousness. They are represented by the insects: Their music does not come from the within, but from the without. They, usually carry their instruments with them, and form an orchestra which is loud and piercing and yet harmonious. For example, the grasshopper's fiddle and bow are his small hard wings on his back and his long saw-like legs.

Man sees the animal kingdom in the light of his own mind and it reflects many imperfections. Man is the expression of God, perfect or imperfect according to his knowledge of God.

Three creations in nature are given to show man the secret of life. They are the ant, the bee and the butterfly.

The ant represents man in his mortal state of consciousness. Their order of government is in a way very similar to that of man. They have soldiers; fight in battles; make slaves of their weaker ones; have nurses to care for their young; eat flesh, fruits and vegetables; herd and care for the milkcows or aphides and use the honeydew for food. They are physically stronger than any other living creature of their size, carrying burdens many times their own weight; and they make their home in the ground, or in materiality.

The bee represents the Spirit of Truth. He lives a very orderly, systematic life with the queen bee for governor, or the mother of all life or Truth. The drone here represents law of wisdom, creative principle. The workers, the active Spirit of Truth in us which is ever busy gathering honey or the Truth from the very heart of the flowers of ideas, and building it into the hive of the body temple. The bee, like Jesus, lays down his life to show us the way.

If you go in opposition to the Spirit of Truth working in you, pain and sickness in the body is the result.

The butterfly represents the unfoldment of the soul. In the first stage it takes on ideas, or lives on leaves and flowers, and when it can take no more, it weaves about itself a protective mantle of silk, and seemingly rests a while; soon legs of understanding are formed and it frees itself and becomes a renewed inspiration in the soul. Then it realizes the light of the sun and Truth in Divine Mind.

Every thing represents a thought in man, and if we would redeem all things about us, so that the lamb can lie down with the lion, we must first redeem our thoughts and unify Spirit, soul and body. The narrative of Noah and the ark is a symbol of the cleansing, purifying and redeeming process going on in man. Noah the spiritual consciousness was told by God to build himself and his family (relative thoughts) an ark, a new body consciousness and put into it only the perfect of his creation; two of his kind. When this was accomplished a great cleansing, purifying flood of the Spirit came and destroyed all of man's imperfect thoughts of creation. This represents "the baptism of regeneration" in the individual.

So when man has lifted up and spiritualized his thoughts and ideas in the mind, he will redeem his body and all nature. The dove of peace will then bring to him the olive branch of peace, and the covenant that God made with man will be fulfilled; the promise that there shall be no more flood or overcoming through pain and suffering. Jesus said, "If you continue in my word, ye shall know the Truth and the Truth shall make you free."

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Do not condemn your husband; be patient and lift him up. Man and woman went down together; they must go up together. The soul (woman) led the intellect (man) down; she must lead him up. When a woman realizes the importance of her work and the responsibility that rests upon her as the uplifting, inspiring power to man, she is in a mental attitude to take up her work with joy and success.

If the conscious mind were all there was to deal with, overcoming would be comparatively easy. But the subconscious has stored in it a lot of old habits of thoughts that are not good. The subconscious does not know anything except to do as it has been taught. The old thought habits are corrected by teaching the Truth from the superconscious or Christ Mind. This is why people see the Truth and talk it without being able yet to do it perfectly. The conscious gets it all right, but the subconscious has not yet received it.

In helping a man get free from the subconscious habits of lust, love and patience are the first things necessary on the part of the woman. Antagonism and resistance to the lust idea sometimes arouses it to a stubborn determination in man. Instead of meeting it on its own plane the woman should be careful to avoid this and make her appeal directly to the Higher Self of the man.

The life-forces should not be killed out by repression of the senses by the will power, but should be lifted up and redeemed, thus regenerating and spiritualizing the whole man, including the soul and body. Go into the Silence every day (in the evening before retiring if possible), center your attention within at the Life Center and declare words like these:

"I have no desire to waste this pure, spiritual life-substance in the gratification of the senses. I am Spirit and am satisfied with Spirit. The Law of the Spirit of Life in Christ Jesus makes me free from all bondage to mortal ideas of sex."

Hold the same thought for your husband, then lift your thought up to the Love Center and affirm the pure, unselfish love and declare that by your Word you lift up all your life-forces and transmute them into your body-substance. In your mind see the life flowing freely to every part of your body, strengthening, renewing, cleansing and refining your whole organism.

Perhaps your husband will join you in this, but anyway, you will establish yourself in the consciousness of your

Christ purity, and by abiding there in Spirit, making no outer resistance, then your husband's Higher Self will respond to your Higher Self and outer acts and conditions will gradually adjust themselves in harmony with your ideals.

Put your husband and all your interests positively in the care and keeping of the Spirit with a living faith that he is working to bring about the order and harmony and purity in the outer as well as in the inner. Rest in the assurance that the work is being done, knowing that it is "not by might nor by power, but by my Spirit saith the Lord of Hosts" that the good is accomplished. "Stand ye still and see the salvation of God."

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The body is carried in the mind as thought. When a part is removed, the thought keeps on thinking at the place where the absent member was. This is the reason your amputated limb still pains you.

The mind also remembers the shock which it felt when the nerves were severed, hence the pain. This body-thought that holds the flesh in place is temporal, and until it realizes the higher truth that the real body is spiritual, it continues to believe that it is subject to separation and loss of its members.

To change all this and relieve the mind of its erroneous concepts, declare and realize that your body is spiritual and indestructible and not subject to pain or injury of any kind.

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I am satisfied that infantile paralysis has a mental cause; what is it?—* * *

The fear of the loss of life has been revealed to us as the primal cause of the error mentioned. This fear is being intensified by the people at war in Europe. The soldiers in the trenches and the friends at home are generating the fear thought and it is filling the thought atmosphere of the whole race with its negations. The childish mentality being negative and receptive is more open to this fear current than the adult consciousness, hence children are its victims. New York suffered most from this fear thought because that city

is the open door to the multitude of thoughts and people who are constantly arriving from the war zone.

A positive trust in the One Life and an affirmation of its presence and power will set the life thought into action in quick time, and those who know and use the Divine Law need have no fear whatever of this dreaded malady.

The first step in the work of the metaphysician is to cast the various forms of fear, such as death, absence, loss, etc., out of the minds of the friends; then the work becomes easy in denying for the patient. Next affirm the presence of the One Mind as an *Omnipotent Life Force*, until the thought-ether fairly scintillates with the visible presence of God as life. "Speak the Word only and my servant shall be healed." The healer should set this consciousness of the One Life going in his own mind, then in the minds of friends and patient. Also concentrate your attention upon the *life center* in the little patient and declare that it is filled and thrilled with a mighty life flow that sends its healing currents to every part of the body. Keep this treatment up at intervals until the healing is complete.

Here are some of the words we use at this Center in treating this trouble:


"Thou art always present as the One Unfailing and Unending Life.

"Thou wert in the beginning, thou art now, and ever shall be, the one and only Energy and Force that moves to action man and the universe.

"Our minds and bodies are now alive with Thy Life consciousness—the same that Jesus had, and *ever continues* to have, and we proclaim with him to you, 'I came that they may have life, and may have it *abundantly*.' "

Close the treatment with a conscious trust in the abiding in mind and body of the Lord of Life.

We do not always give our prayers in these exact words, but follow the line of thought suggested by the statements. The healing is brought about by setting up in the mind of the patient a *consciousness* of restored life in the body. This brings about a restoration of nerve energy

EAR ye not; stand still,
and see the salvation of
the Lord, which he will show
you this day.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

God's will for his children is perfection, and Jesus emphasized this goal in his teaching. Health is the keynote of harmony in man's body and affairs, and for this reason the awakened soul seeks to apply his understanding of Truth to this attainment. One who has found the Christ within, the real source of all Good, no longer looks without for something to cleanse him from all impurities and inharmony, but relies upon the indwelling Lord for his redemption and transformation. Men and women everywhere are demonstrating as never before that God is the health of his people; that through understanding Divine Law and conforming their thoughts to the principles involved they are quickened, strengthened and renewed both in body and affairs.

As evidence of this, we print each month in this magazine extracts from letters of correspondents who have demonstrated the power of the Spirit to harmonize and make whole. Following are extracts from letters received recently:

HEALTH

Coshocton, Ohio—About the first week in August I wrote you, requesting prayers for my wife who had been bedfast for two weeks with uterine hemorrhage. We had two doctors, and they told us that a surgical operation was necessary, and that she would never be any better until she was operated on. At this I wrote to you for help. About the time my letter reached you, judging from the time mail should arrive there from here, the hemorrhage ceased entirely, and my dear wife is now strong and well. We give

you people, as instruments of God, all credit and glory.—*F. H.*

Denver, Colo.—Since telegraphing you to pray for my dear mother for what we feared might develop in paralysis, she has steadily improved, and not a trace of numbness appears in her body, for which we thank and praise our loving Father, and you for your faithful work.—*G. R.*

San Diego, Cal.—I am very glad to report the condition of my daughter, Elizabeth and baby. I can truthfully say that she is healed of the disease which medical science called incurable, and the dear baby is perfect in every way. Now, is this not proof of God's care? Praise God and Unity for all the good that has come to us through the understanding of the Truth.—*H. L. G.*

Council Grove, Kans.—When I wrote you to pray for my husband, he was very sick. He had kidney and bladder trouble, then typhoid developed. He began to improve at once after I wrote you. He is now up and almost well.—*Mrs. A. C. S.*

Washington, Pa.—I must tell you that my daughter has gained eight pounds since the middle of July, and she is looking and feeling so much better in every way. We often say that all our inharmonies have been a blessing to us, for they have brought us into contact with Unity friends and this new life in Christ. We now realize who Christ is, and where he dwells, and how to trust him for our health and all our needs. We can now say, "Praise God from whom all blessings flow."—*Mrs. S. C. C.*

Amherst, Mass.—I had no sooner mailed my letter to you three weeks ago than I began to feel free from fear, and calm in my mind. Very soon a trouble that I had been having with my eye left me.—*E. H. N.*

Duluth, Minn.—On last Monday I wrote to you about a case of infantile paralysis, and so far no new cases have developed. On Sunday, Elizabeth, the child in question, was helpless from the waist down. Today she can move both legs and I know that in a few days Elizabeth will be a merry little lass as she has always been. Her case is the wonder of the city.—*L. H. N.*

St. Louis, Mo.—About a year ago I asked for your prayers to regain my health. Since then I have changed wonderfully; thanks to the Father for all his blessings which I have received through your kindness. I freely and openly confess that through Unity I have been helped to lead a better and purer life, and have been awakened to the

greater Truths which formerly I could not grasp.—*A. H.*

Los Angeles, Cal.—On Friday as I awoke in the morning I had the greatest realization of the Divine Presence and Power. Now the prayers are held with more power and of course are productive of greater good. My stomach and bowels were swollen, but are now very much reduced, and my throat gives me no more trouble. My broken down insteps are so improved that I walked six or seven blocks one day and experienced no ill effects. I am well and I am full of praise to God, and to Silent Unity for all the blessings I have received.—*Mrs. A. G. S.*

Spokane, Wash.—I have had such beautiful results for my daughter who lost her mind completely for over six months, but has been fully restored through the Holy Spirit and your prayers.—*C. G. C.*

White Pine, Mont.—I was suffering with an internal trouble that seemed to me was a tumor, but I did not know, as I never consult a doctor. One night about two o'clock I awoke suffering intensely. It seemed there was something as large as my head, and the first thought was that I would have to have an operation. In an instant I thought, no, I will go to a higher power than the doctors and I concentrated and prayed for perhaps a half hour, when I got easy and felt the healing power of the Spirit in my body. I gave thanks and praised God for his goodness, and went to sleep. When I awoke in the morning I felt perfectly well, and so happy and light.—*Mrs. E. B.*

St. Louis, Mo.—Please discontinue prayers for me as the eye trouble has entirely disappeared. I am praising the Lord, and thanking you heartily for your kind cooperation.—*T. J. K.*

San Pedro, Cal.—I am so glad to tell you that your prayers in regard to my husband and mother and myself have been fulfilled and answered by the power of Almighty God. We are all well, praise God! My husband was very ill. I know you had hardly more than received the letter with my request when my husband got out of bed a well man. Oh! how sweet to know one has such a tender loving Father to go to, and dear ones to help pray for us by a simple request. My dear mother is nearly 70 years of age, and is stronger and in better health than for several years past.—*A. S.*

Detroit, Mich.—Your letter with its life message is received, and as I read the glad tidings which those words carry they make me look more within and pray for a better

understanding, for wisdom to know myself. In the afternoon following the morning I received your letter all pain left my body, and I felt as though I had been lifted, as it were into a new world. At times the error thought tries to come back, but I affirm the Truth and it vanishes.—*Mrs. J. P.*

Minneapolis, Minn.—Thanks be to God, and to your ministry, the pyorrhea has disappeared. I am trying to realize the unity of life and do something each day toward helping humanity, aside from my regular study and silent work. I know that my husband is being led in the right way, too.—*F. F. M.*

Hill City, Kans.—I cannot find words to express my appreciation of your great help in the speedy recovery of my brother Frank, who was so seriously hurt in a runaway accident. My father writes it is a miracle. The doctor thought he stood no show of recovery. He has been to the hospital a little less than two weeks, and is now able to go home. His eye is saved, praise God!—*G. D. H.*

Fort Smith, Ark.—I wrote you on Tuesday for prayers for my husband who had a chill and high fever. As I work in the afternoon downtown, he phoned me that he would go to my mother's house. I went on to my work and late in the afternoon my husband became so sick my mother phoned for the doctor. He came in and looked at my husband and said, "G. you are in for a spell of fever." Later the doctor brought us to our home in his machine, gave my husband something for the fever and a few capsules. I phoned him the next morning that my husband had gone to work and he was astonished and said he would be sure to get worse. My husband said that about 1:30 that afternoon he felt a decided change all over, and he knew that it was Unity who had helped him. I have not heard from the Silent Unity since I wrote you, but I feel sure you must have gotten my letter, and spoken the Word. May God bless you and your good work.—*Mrs. G. F. P.*

Wichita, Kans.—My mother wrote for your prayers for me last fall, and in the last part of November the healing was perfect, and I have been well and harmonious in every way since. I express my gratitude to God for my blessings, and thankfulness to the Society of Silent Unity.—*H. M.*

Lordsburg, Cal.—On Wednesday evening at our regular Silence period, I realized a perfect healing. I was unable to walk for a few days without the help of someone. After asking for prayers from you I am happy to say I am now entirely whole. To say the most is to say the least of

a claim—as it is only giving error power to live in one's consciousness, and we should thank the Father to free us from all mistakes. My earnest desire is that I may grow more spiritual every moment.—*Mrs. H. K. L.*

Elyria, Ohio—Please discontinue the prayers for my daughter. She was never better in her life, and I am giving thanks and praising God. My richest blessings on Unity.—*Mrs. G. H. L.*

Bellingham, Wash.—Four weeks ago tomorrow my son gave up material remedies and consented to try Unity, and requested me to write to you. At that time he had been trying for three months with doctor's treatments, and material remedies to reduce a growth on his neck. He had tried everything but the knife, and had been advised that that was the only thing left for him to do. Out of respect for my wishes as much as anything, he decided to try Unity first, and the very next day after I wrote the letter to you he noticed a change. It was a little softer, and grew softer every day for three weeks when it opened of its own accord, discharging a kind of bloody matter. It has been slowly discharging now nearly a week, and the bunch has nearly disappeared, and he has gone to work. All that time it has never pained him, which is marvelous to those who do not understand Truth.—*Mrs. N. E. R.*

Cedar Rapids, Iowa—I wrote asking you for prayers for rheumatism of which I am entirely cured, and I thank God and Unity for my happiness and my health. My husband's temper is much improved. Unity is a God-send to discouraged people.—*Mrs. V. O.*

Pittsburg, Kans.—I am entirely cured of kidney trouble and constipation, and there is not the slightest pain or soreness in my side for the first time in fifteen years. I have been feeling well for several weeks, and I have not taken any medicine since writing to you for prayers. I have just about quit drinking coffee and eating meat without any effort on my part. I am sure it is through the direction of the Spirit, and I am so thankful to God and Unity for peace and harmony in our home, and for the many blessings we have received.—*Mrs. S. W.*

San Anselmo, Cal.—Your prayers for both my husband and myself have brought good results. Mr. Y. has not had a recurrence of the terrible neuralgic pains in his head for nearly four months, and we feel that they will not come again. He has again taken up the Truth readings, and is becoming more engrossed in it all the time.—*E. Y.*

Bliss, Idaho—I think this has been a good demonstration of the Truth, as the burned foot has healed in less than half the time it would have taken and the child has been so good and got along so well. The doctor who dressed the foot said he never saw such healing. He could hardly believe it possible. We have had many demonstrations in our family and we know all things are possible with God.—*Mrs. G. D. M.*

Dallas, Texas—My little son is up and is on his way to recovery. He never had but two light hemorrhages after I wrote you. I had four doctors with him and all said that he could not live but a short time. It is a surprise and wonder to everybody that he is up. Everybody asks how it can be, and we reply that it was God's work, not the doctors'.—*Mrs. N. H.*

Huntingburg, Ind.—Please find inclosed a love-offering from my son for whom you prayed. The healing was perfect and without any pain during the time he was unable to work. The third day the attending doctor remarked that the healing of the fingers was excellent. P. replied, "Yes, the dear Unity people and my father are speaking healing words of Truth for me." The doctor did not dare to take off the third finger, and now that finger is whole, and to the doctor's great surprise there are some new nails growing on the amputated members, although they are cut off at the second joint. I join him in giving thanks to God for his loving kindness and help, and to the dear Unity in responding so promptly. God bless you all.—*K. N.*

Des Moines, Iowa—I cannot tell in words the praise that I feel to God and Unity for what has been done and what is still being done for me and my home. My back is so much better and I can do work that I never thought I would be able to do again. I praise God continually for all these blessings.—*Mrs. N. M.*

Camden, N. J.—I was alone in my room when a wonderful change came over me and all pain and swelling disappeared. There came into my mind the understanding that God had healed me through your devoted prayers. I am most thankful.—*M. E. M.*

Lebanon, Pa.—You have very kindly taken care of my mother for a month and helped her through a very serious illness and we are very grateful to you. My mother, who is decidedly orthodox, is taking a great interest in your literature, and she seems to want to tell how she was healed. She says she believes that she would have passed away if I

had not telegraphed you for prayers. There is nothing that strengthens my faith so much as to read the testimonials; that is the first thing I read when the magazine comes. It shows how necessary it is for all of us to return and give thanks.—*R. U. T.*

San Francisco, Cal.—I am now free from any rheumatic ailments and broken health which had bothered me for years. I am finding much benefit spiritually and financially. I demonstrated a good position. I thank God and Truth for abundance received.—*M. S.*

Lincoln, Ill.—On July 2, I became ill with lung trouble, and my physician had given up all hopes of my recovery. He said that I had consumption, so a friend wrote to you for me, and since I have read your books I am now able to work. Praise the Lord!—*Mrs. I. S.*

Lincoln, Nebr.—I received the All-Powerful Word of Truth you sent. It has completely restored my eye. How I praise God for his merciful kindness. I am abiding in love. I am holding the thought you sent and it is blessing me. I will be faithful to the new consciousness awakening within me and keep it growing.—*R. P.*

Gretna, La.—A short while ago I wrote you asking prayers in regard to a tumor and kidney and bladder trouble. My letter, I am sure reached you on Monday, and on Tuesday the tumor began to pass. I am thankful to our heavenly Father that he has cured me and I know there is nothing impossible to those who have faith in him. Praise His name!—*E. D.*

Sedan, Mexico—I am now free from old chronic diseases (which all honest doctors that I talked with called incurable). The last one to disappear was rheumatism. I first felt this disease in the fall of 1867, and have been particularly annoyed with it the past twenty years. Sometimes I could not walk, and at all times I was feeling out of sorts, but thanks to the merciful Father, I feel like a boy now. I can run a boat race, and instead of calling up the boys to run things into the corral I do it myself, if I am around when such things are needed. I have decided to devote a goodly part of my life work to spreading Unity literature and thereby help the cause that Unity represents.—*M. L. S.*

Valona, Ga.—My daughter, for whom I asked your prayers, has not had convulsions in several months. My sister wishes me to thank you, as she is so much better. Others for whom you have prayed have given up drinking

and are enjoying prosperity. God bless Unity.—*Mrs. G. E. A.*

Albert Lea, Minn.—I sent you a telegram last Monday night at one o'clock asking you to pray for my little daughter for cholera infantum. Within an hour she was quiet and asleep. The next day she slept most of the time and seemed so quiet and peaceful. Her trouble disappeared in about two days and we are now beginning to feed her simple foods, and she looks well.—*Mrs. C. D.*

Rochester, N. Y.—Some time ago my husband sent a telegram asking for help for hemorrhage of the womb. At that time I was very weak from loss of blood, but that same night the bleeding stopped and I gradually have gained my strength again and I am perfectly well and strong. We are most thankful.—*Mrs. C. P.*

Nashville, Tenn.—I want to tell you of the wonderful improvement in my sister. I wrote you that her face and neck were in such a condition that it made me feel sick to look at it. I wrote to you on Thursday, and that day, in trying to help her, I got a direct thought: "Your flesh and your blood expresses God's purity." Thursday night we had a wonderful power at our healing meeting at which time I gave my sister's name for help. I kept holding the thought received from you and when I went home at noon Saturday, all the sores were gone and a new skin over all the places. They were red for a few days, but are about gone now. We are working for complete purity for her whole body. I want to thank you for answering and giving me the thought so quickly. My cold is entirely gone. I have been praying for myself for purity for two years and my periods have not made their appearance for a year. My skin looks very clear, and many people tell me how well I look. A man said to me yesterday, "You must be in perfect health, for I never saw such a complexion."—*F. W. F.*

Carlos City, Ind.—You have helped me out of my delusions, and helped me to be restored to health and happiness. My crippled foot is healed and my paralysis is gone. I am so thankful and glad.—*J. S. G.*

Nutley, N. J.—I want to thank you for the help you have been to me in this time of severe trial. Had it not been for your prayers and this religion I could not have stood it. My husband's condition is improving. Since Sunday he had been in a semi-conscious condition. Yesterday he began perspiring, kept it up all night. This morning he awoke at seven and asked to see me—the first time he had spoken

for days. He has passed the crisis, and I give thanks unto God and Unity.—*E. L. C.*

Minneapolis, Minn.—My husband and I have experienced a number of active demonstrations. I can see the hand of God so plainly working in our affairs. My voice is very rested and I am feeling so positive and rested. My husband has not mentioned his wrist for some weeks, and we are reading "Christian Healing" together. Praise God for all his goodness.—*B. G. B.*

Centralia, Mo.—I wrote you on last Sunday to pray for my three-year-old baby for summer complaint. The physician thought the child could not live, for she had been unconscious for several days. However, she has now regained consciousness and improved in many ways. Praise God!—*M. W.*

PROSPERITY

Sacramento, Cal.—Two weeks ago I sent you twenty-five cents out of thirty-five (all that I then possessed.) This was the first I ever sent as an offering, because I did not know how to let go of the little I had, thinking of the many places where it was needed in the home, and binding myself of course with the thought that there was no more in sight, which is strictly against Truth's teaching. Well, I did trust that one time, and before I slept at night I was in possession of thirty-one dollars, and since then have paid up nearly every cent that I owe. I give thanks for abundance in all things.—*Mrs. L. P.*

Covina, Cal.—I write this in the fullness of my heart to thank you for your prayers in behalf of myself and wife. I asked prayers for prosperity and a few days later I received information from home that I would get a satisfactory settlement early in October for property I sold several years ago and had been having trouble about closing up. It will now come out all right. I am now finding sale for my product from my place here, and before writing you I could not sell at all. In many ways I see the hand of the Lord, and we pour out our thanks to him for it all.—*J. B.*

Hyde Park, St. George's, Grenada, B. W. I.—I want to tell you of a wonderful demonstration of prosperity that I have had. I began pouring the prosperity prayer, "I pour into you the bounty of God, my Father, who supplies all my wants," from one of your booklets into my pocketbook. I saw it full of money, and I paid my debts

and left a balance in the purse. I did this for three or four days regularly, repeating the prayer each time. On the fifth day the managers of our Home Industries came in and gave me several orders for work, which, when filled, were better paid than any work I had done before for anyone, and better still they were no sooner displayed than they sold off at a good profit, whereupon another set of orders were sent to me. I have paid off many debts lately, and there will be no trouble or worry this year. Thank God for his mercies, and God bless you for your help. I told a friend to use the prayer, and she has reported instant help and success. I shall pass it on to others.—*M. R.*

Portland, Texas—This has been a helpful month in many ways. I can see much advancement in my mental grasp and understanding, and both my husband and son had a raise in their respective salaries entirely unsolicited and unexpected. However, it is not the amount of the increase that seemed the most wonderful to me, but it was the triumph of the principle that caused such thanksgiving.—*Mrs. F. S.*

Los Angeles, Cal.—Soon after writing you our lot was sold. We had wanted to sell it for ever so long. I think now that my husband realizes that it was through your help that it was accomplished, and I know it. It seems that we have passed the trying times that surrounded us for so long, though we have always had many blessings for which to be thankful.—*P. B. C.*

Casa Verdago, Cal.—We are glad to report to you the evidences of prosperity, as the results of your prayers in our behalf. It is sweet to realize that the kingdom of heaven is so strongly anchored in consciousness with you dear people, and too, that all are one in the All-Pervading Spirit of Sustenance and Plenty. I have not enjoyed such good health in many years, as I have since writing you last March for help. We are grateful for your kind ministrations and to the Giver of all good for our many blessings.—*Mrs. J. P.*

St. Louis, Mo.—I wrote you less than one week ago for prayers for prosperity, and for my eyes. There has not been time for your reply, but I have rented the flat that has been vacant for a year. I feel so pleased that I wish to acknowledge it. Praise God for his goodness!—*M. R. J.*

E. Northfield, Mass.—Two days after I wrote you asking for prayers in regard to my scholarship I was informed that it was paid. I am so thankful for the wonderful help that I have received, and I am striving each day to live the life of Truth.—*E. T.*

Fair Haven, N. J.—I have been blessed in a manner that far exceeded my expectations. How very true did I find your directions that "Before one asks the Great Spirit of the Universe, the desire has already been fulfilled." I was financially embarrassed and worried to an alarming degree, as my long summer illness had reduced me to dire poverty and I was living upon the Christian charity of my few friends. Much to my surprise, and following out an idea which came into my mind, I wrote to several persons who had been indebted to me for some years past, and from whom I expected nothing. I received money from two of the three just when I needed it most. They have further promised to settle up their accounts very soon. I know that they will and this will help me upon my feet again. I praise God for marked improvement in my mind and body and for the Spirit which is within me.—*M. W. F. D.*

Winnipeg, Man.—Just after my last letter from you a lady came in and engaged rooms for herself and daughter, which lifted heavy burdens from me. The landlord came in to say he would fix the furnace and take \$15 less per month on the rent. I also rented a small cottage for \$10 per month for the winter, which was really all unexpected indeed. God bless Unity for its Prosperity Bank system.—*H. S. L.*

St. Louis, Mo.—I called upon my friend, Mrs. K. to see how her affairs were progressing. Before I sent your book to her the family was simply starving. The father left her with seven children, and only one boy working, and he making about \$5 a week. The mother was very weak and heart-broken and could not get work until your Society prayed for her. Immediately she found a place and her boy received a raise, and her husband came back and gave her enough money to pay the rent. Now the mother is sure that she shall never give up again, as through her seeming misfortunes she learned of the Truth, and shall, with the help of God, never let it out of her mind. As to myself, I have never had a lesson like it in all my life. It is all so beautiful; not only prosperity, but the joy and happiness of it. Everyone who owed us paid and I had plenty of work. My husband had a better summer than he had last year. For all this we thank you for leading us in the true law of God. Our children have been vitally helped in their school work, and have made better grades than they ever did before. It would be impossible for me to enumerate the many wonderful things that have come to me and mine through

this All-Providing Law. Praise God, and all of you.—*Mrs. D. W.*

Chicago, Ill.—Some weeks ago I wrote you asking prayers for my family. We were running behind in everything. I felt as though we would soon be ashamed to meet anyone. We had nothing but bills and disappointments. No sooner had I dropped my letter in the mail box than I met my boy and he said, "Mamma, I have a position, and a good one." From that time on it seems everything has come to us. I wish every friend I have could know that God is our supply, and that through sincere prayer every need is fulfilled. I feel so thankful to our Father and to you for my faith in God's law of abundance.—*Mrs. R. E. F.*

FREEDOM

Cheraw, Colorado—When I wrote you I was certainly in a terrible state of mind. I directly was able to sleep, and the painful feeling of fear entirely left me. When my finances became very low I received money from wholly unexpected sources. I was at first tempted to return it, but remembered, that perhaps this was one more lesson for me to learn, though it was a hard one—receiving. So I kept it and gave thanks. My husband is not so antagonistic to Truth as formerly. In fact, he is beginning to investigate some for himself.—*Mrs. W. K. G.*

Marysville, Cal.—I have been able to stop drinking coffee and eating meat, for which I am so thankful.—*Mrs. B. M.*

Washington, D. C.—The affairs of Mrs. S., about whom I wrote you a month ago, are straightening out. It looked as though the mortgage on her house would certainly be foreclosed as all efforts to have it taken over for her had failed, and it was only within two days of the final foreclosure that a man in New York whom she had never seen or heard of, sent word he would take over the mortgage and she could hold the house in her name and have the opportunity to sell at a good price later on. You can imagine the rejoicing at this eleventh hour deliverance. She has a good tenant in the house whose rent pays the interest on her mortgage. I told her if she could straighten out her false mental attitudes and get right, her outside conditions would be sure to come right.—*Mrs. C. V.*

Nashville, Tenn.—I write to thank you for your prayers for my son. He has quit drinking, secured a place

to work and is doing fine. I feel that I owe it all to God and Unity.—*Mrs. G. R. K.*

Doyle, Cal.—I received your kind letter yesterday and feel that I want to tell you about what I consider a wonderful demonstration. A few days ago my little daughter came home from school almost broken-hearted because she had missed several words in spelling, and the next morning she worried over it until she almost had hysterics and she started out on a long walk to school, crying as she went. I told her she would get 100 in spelling, and she said, "No mamma, I cannot. It is too hard for me." As soon as she left, I went to her bed and knelt in prayer. I asked God to lift the burden of sorrow and doubt from her heart; to make her happy and to give her the power to learn her lessons well. When I arose to my feet my heart was light for I knew God had heard and would answer. You should have seen her face in the evening when she came running to my open arms. "Oh! mamma, I got a 100 today, and have been so happy." Then I told her how it had all come about, and we are so thankful to our Father and to the Unity School for teaching us this way. I am growing in understanding and am trying to develop my mental attitude toward health and prosperity. Since having the Prosperity Bank, finances have been improving for us.—*Mrs. J. J. C.*

Harvard, Neb.—I am glad to be able to write you that through your prayers I have been made free and whole. I praise God for his goodness to me; I thank you for your prayers and may God bless you in your efforts to help others to live a better life.—*O. C. C.*

"BE YE TRANSFORMED"

Schenectady, N. Y.—Before I had an answer to my letter asking for prayers for M. that her ideals might be high, there was such a change in her. She is so sweet and considerate and full of the ideals which she is often expressing. This is all so wonderful. My heart is so full of praise to God, and to you who have so improved our lives.—*C. C.*

Baltimore, Md.—It has been more than two months since I wrote you for prayers. At that time I was a miserable invalid and wretched in mind and body. Now I am renewed in every way and am happy in the return of health. The realization of the indwelling Father has filled me with joy and renewed strength. I thank you for your ministrations in my behalf. May God prosper the wonderful work

you are doing in helping to show those who seek him the wonders of his love. I am inclosing an offering to be used as you see fit.—*Mrs. H. C.*

Houston, Texas—I had been reading the monthly UNITY which my father takes, and in the testimonials I often read that the day you were written to for help it came, even though you had not received the letter, and I wondered how it could be possible, and yet that experience came to me immediately after I had written you. My fears began to subside, and the words that I found in the little pamphlet you sent yesterday, "Be still and know that I Am God," came to me all day and my boy who had been off from home a day and night came back and said that was his last trip with the crowd. He has been like a new person ever since, and every morning as I watch him leave for his work looking so like the man that he should be, I lift up my heart in gratitude to God and you dear people for the help you have given me. I want to thank you for the pamphlet, "Loose Him and Let Him Go." It has shown me how I have "hindered" those I love so much. My father says through reading your UNITY and other books which he secured through you, that he has been entirely freed from the poverty thought and does not worry like he did a few months ago. Surely God is blessing you in enabling you to lift the burdens of the oppressed.—*Mrs. M. T. D.*

Phoenix, Ariz.—It was last February when I first came into possession of two old books of Unity. I wrote for prayers for my wife and daughter's health, and my wife's mind. They both have recovered their health and my wife's mind is fully restored. As for myself I never enjoyed such prosperity and spirituality. There was a short time when in spite of all affirmations it seemed as if I got no relief, for my head, neck, stomach and back all hurt at once and kept at it until I received a copy of "Lessons in Truth," and learned that it was the old mortal man resisting. I said to the old mortal man, "God is with me and he is All-Powerful. You can do me no harm," and I immediately won all victories. It is glorious and I can never thank you enough, but the Father can. Praise his Holy Name.—*E. H. W.*

Ontario, Canada—It is now nearly nine months since I broke up home in Vancouver and came East. During this time there has been gradually rising a new and greater consciousness of Life. Now there seems to be a great development at hand, and I am daily proclaiming its manifestation.

I thank you for your helpful counsel. It has ever been the Word in season. You will be glad to learn that everything has been as you declared. You have been interested in watching Christ form in me, so I demanded it to manifest in a youthful body. The consequence is that all summer my age has been guessed six to seven years younger. There are days when I am alive in the Word, or after much meditation I am easily twelve years younger in appearance. It is a wonderful leading of the Spirit. I can only compare it to the voice in a desert calling to the lost, telling of cooling drinks and restful shades so near, and yet so far, unless one sees or hears.—C. L. W.

Woodstock, Ill.—What you have done for me, through God's help, has been truly marvelous, and I have experienced more peace of mind and more comfort has come into my life than I have known since my dear mother passed on a year ago; also my fiance who died suddenly last May, leaving me absolutely alone in the world without family or friends. It seemed that I could not bear my burden much longer, my sorrow almost crushing me, but since UNITY came to me I have been greatly blessed. I am gaining strength daily to banish sorrowful, lonely and discouraging thoughts. I have always been a great believer in prayer, and I know that "All things are possible with God," and I also believe that "Thou, O God, art my Mighty Resource, and I trust and believe in thy unfailing bounty," for in some way or other the Lord will provide. On July 12th I wrote you, asking among other things that a certain violin highly prized by me because of having belonged to my fiance, and some money due me, be recovered. To my great joy I received word the following Monday that I could have the violin upon payment of the amount I had already offered. I received the money. I thank God for this help through your prayers.—C. W.

Portland, Ore.—I know now what you meant by your first words in a letter which were: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts, Be thou whole." Before your letter reached me the light of understanding was made manifest in me, and I praise God fully! I had attended a Truth sermon one evening and the following morning I took my Bible and began to read with understanding, and the light and beauty and power of the dear Lord was all about me, and then I knew where to find my Lord. I am so thankful always that I know such a wonderful thing.—Mrs. U. S.

PERSONAL TALKS WITH UNIDENTIFIED CORRESPONDENTS

Letters bearing no signature continue to come in to the various departments of the Unity School of Christianity. Silent Unity Department, which devotes itself to the ministry of teaching and healing, receives many of these letters. In many instances it is evident that the writers have neglected to sign their names. In cases of this kind we give attention to your request for our ministry and you may know that as you have asked, you will receive, but do not be disappointed if you get no reply to your letter. Every letter that comes into this department is given prayerful attention and answered at the earliest possible moment, and unless there is a miscarriage of mail, or a failure to sign your name, you will receive a reply.

The Silent Unity Department was never so well equipped as now to handle its constantly increasing correspondence, and you may reasonably expect an early reply to your letters. However, when writing requesting prayers, if you will include only matters pertaining to this department it will greatly eliminate delays. You may inclose letters to various departments in the same envelope, but write each matter on a separate sheet of paper. This is a service to both yourself and our departments.

The Correspondence School Department is also in receipt of requests for lessons, no signature being on the letters. In one instance they have three requests from one party, none of them being signed. It is impossible to reciprocate in instances of these kind.

Occasionally the Silent Unity Department receives an appeal for spiritual aid from people who do not care to sign their names. We wish to assure you that your appeal is not in vain and we speak the word for you in your distress of mind and affairs. "It is not the will of your Father, who is in heaven [in harmony] that one of these little ones should perish."

God's will is always to express perfection, in Truth, is

perfection, and man is the outlet through which this perfect harmony is established in the earth. If you have done a moral wrong, though "unwillfully," you have transgressed the law of harmony, and suffer through ignorance as keenly as through willful wrong doing. "Man has power on earth to forgive sins," taught Jesus. Sin is forgiven when we cease to sin, so only by changing our attitude of mind (thought) can we set into operation a new and harmonious cause. God, being all good, does not judge you—man creates his own judgment by his words and acts. Only by doing the right thing by yourself and others can you find happiness. No one needs to be told what is the right thing to do in any particular case, if he is desiring to do it, for the Spirit within prompts us all and conscience tells us when we do wrong. It may seem contrary to your judgment and reasoning, but by following the real course of honor, you will attain to greater heights and more happiness, than if you take the "short cut" out of your trouble. Love, honor, respect, kindness, and all the other avenues of ordinary expression between man and man are always operating for your good. It is only when you go contrary to them that you make acquaintance with despair and remorse and their kindred.

It is never a question as to what people think, but what we do, that makes or mars our lives. Do not think that God, in some miraculous manner, is going to swoop down upon you and lift you out of your trouble. God within is activity without. Do the first thing that lies at your hand to do, knowing that God leads you into that which is for the highest good—only as you mount heavenward through kindly deeds are you recognized of the Father.

"Discouragement is the chief tool of the devil." Take stock of what you have and then compare with less fortunate people—you will soon begin to count your blessings. With talent, ability and a desire to succeed begin right where you are. Remember that anyone can "end a useless existence," but it takes a staunch soul to pick up the remnants and move on to untried heights. The joy of conquering is ample rec-

ompense. Everybody, rich and poor alike, come to the place through suffering or misfortune where they cry out for something to heal the wounds, unless they have remembered their Creator in "the days of their youth." The period of distress is the culmination of self, the fall that follows a life lived apart from God. Oh, we may think we are righteous and good, but *knowing* that we are is a different thing. Jesus reached the heights that man is to climb. How far on the upward journey are you? That is the important point in all living, and includes all else. The kingdom of harmony first and the "things of the world next" is their true order. A "lie" has no power to hurt, only as you give it power by your thoughts. You can so radiate Truth that every obstacle will disappear at your approach. This has been the experience of many who were cast down and forced to come to themselves and return to the "Father's House." It is the return of the Prodigal repentant that wins the Father's heart.

Forgiveness is the first step—there is no success, peace or happiness with "revenge" as an incentive. A bitter tree cannot bring forth good fruit, and you cannot gather grapes of thistles. "Like begets like," and "everything brings forth after its kind." Everything in our lives is under law and order. Whatever comes, whether pleasant or unpleasant, has been brought into expression by our thoughts. When we learn this we realize our position as a creator. Man is spiritual and has the same nature as the Father (God is Spirit) and brings forth his world in harmony or discord, according to his thought. This is glorious, good news, for it fills us with the conviction that we can bring forth the world we desire and can begin now to work out our salvation (freedom). This is the peaceful, satisfactory way of Life.

"Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest."

"Today is the tomorrow we worried about yesterday, and it never happened."



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One three-years' subscription to UNITY to any one name in Canada,
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Three subscriptions one year, whether new or renewal, when sent
 together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your
 name just as it appears on the UNITY wrapper, and also state the old
 address as well as new. Subscribers are requested to send their change
 of address so that it will reach us before the 5th of the month.
 UNITY is mailed from the 12th to the 15th of each month, but as it
 requires several days to correct our list, we should have notice of
 change by the 5th. We shall appreciate having the changes of ad-
 dress at an early date.

A STATEMENT BY THE EDITOR

There is almost a panic among publishers over the tremendous advance in cost of paper. Some are increasing the price of subscriptions and others are going out of business. UNITY is numbered among those who will be called upon to meet a large additional expense, amounting approximately to \$10,000 during the coming year. How to provide for this seems a problem, but we know it will be solved by the Divine Resource, which provides a way to meet every need.

The easy way to overcome this additional cost of publishing UNITY would be to advance the subscription price to \$1.50 per year. But this does not appeal to us. The Truth taught in UNITY is worth far more than \$1.00 per year. That price has been agreed upon to meet the demands of man-made law, but it does not limit or measure the value set upon it by those who understand the Truth.

We believe that this is an opportunity for our members to demonstrate the law of giving and receiving. Suppose each of you should make a covenant with the Lord to send UNITY a cash equivalent for the good that has come into your lives through following its teaching. Then send us what you would have willingly paid for the benefits you have received. If all our readers will do this we shall have plenty to pay the extra \$10,000.

Some people make it a rule of their lives to get all they can and pay as little for it as possible. But the law of the universe is very exact in this matter of getting something for nothing, and it is inexorable in its demand of an equivalent for everything it gives. If anyone thinks he has driven a sharp bargain and gotten a thing for less than it is worth he should pause in his exultation and consider this

law. It is very exacting and we all find that we must sooner or later come under its equity.

Then let us be just, let us be honest, and covenant with our Lord to give value received, so far as we know, for everything we get. Then we shall save ourselves from the vengeance of the Law and bring peace of mind, health of body and prosperity into our lives.

This Divine Law of equilibrium in the universe balances all substance in its invisible scales, whether it be a planet or a thought of man. If you have received good from anyone, you will throw the Universal Law out of balance unless you do good to someone in return. Let us apply this Law to the effect UNITY literature has had in your life. Has it brought good to you? Then what have you done in passing that good on to others? There are many ways in which you can do this. You can send UNITY to a friend who needs it. You can tell other friends how much good it has done you, and ask them to subscribe. In this way you can square up your account with the Divine Goodness, and in the balancing we shall be provided with abundance to meet our paper bills.

Whatever you do, we shall continue to bless you and pour out upon you the Unlimited Good which we know is yours by Divine Right.

CHARLES FILLMORE, Editor.

UNITY STAMPS

Why not seal your holiday remembrances with statements of Truth? We can supply you with stamps that carry loving words which bless and heal. Each stamp (and there are fourteen in a set) is $1\frac{5}{8}$ by $2\frac{3}{8}$ inches in size and printed in three colors. A set, inclosed in a mailing folder, sells for 10 cents.

POCKET EDITIONS IN FLEXIBLE BINDING

We are looking forward to pleasing our many friends and readers this coming holiday season by presenting in flexible binding, pocket editions of "Christian Healing" and "Lessons in Truth." These new volumes have not yet come from the bindery, but the following description will give you some idea of their beauty and durableness as they will appear when finished.

Both books will be 4¼ by 7 inches in size; printed on very thin paper; the type will be large and clear. Each volume will be silk sewed, bound in Keratol, and will be sent in a neat individual box. A silk bookmark will be placed in each book.

We shall be able to fill orders for "Christian Healing" and "Lessons in Truth" in pocket editions December first. The price per volume is \$2.00.

REGARDING THOSE GIFT SELECTIONS

As stated in this department last month, we will now offer the following suggestions which we hope will be helpful to those who are selecting holiday gifts and greetings.

For Children and Young People.

Wee Wisdom's Way.	Love's Roses.
Treasure Box.	Statuette.
Aunt Joy's Nature Talks.	Wee Wisdom Magazine.

For Persons Seeking Joy and Happiness.

The Strength of Joy.	Joy and Way of Attainment.
Finding the Christ in Ourselves.	Our Songs (with music).
	Truth in Songs.

For Persons Seeking Prosperity.

All Sufficiency in All Things.	Directions for Beginners.
Prosperity and Success.	Giving and Receiving.

For Persons Seeking Health and Abundant Life.

Christian Healing.	Temple Talks.
Life Demonstrated.	Wee Wisdom's Way.
Directions for Beginners.	

For Persons Seeking Spiritual Instruction.

Lessons in Truth.	<i>Unity Magazine.</i>
Twelve Lessons in Christian Healing.	Finding the Christ. Wee Wisdom's Way.
Miscellaneous Writings.	Little Sermons.
New Race and New Earth.	Love: The Supreme Gift.
New Oxford Bible.	<i>Weekly Unity.</i>
Finding God.	Walk in the Light.
Temple Talks.	Practice of the Presence.
Beaux Arts Series.	Directions for Beginners.

For Persons Who Want to Know the Basic Principles of Life

Finding God.	Giving and Receiving.
Christian Healing.	Finding the Christ.
Miscellaneous Writings.	Beaux Arts Series.
Lessons in Truth.	Subscription to <i>Unity</i> , with
Temple Talks.	dainty greeting card.
Wee Wisdom's Way.	Subscription to <i>Weekly Unity</i>
Faith That Removes Mountains.	with dainty greeting card.

Description of these selections will be found in the following pages. We also call your attention to the special supplement in this magazine.

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SOUVENIR BINDING

While all Truth books and magazines make acceptable and appropriate Christmas and New Year gifts, the following in special bindings will be appreciated particularly as holiday offerings:

In handsome flexible binding, pocket edition, we present "Christian Healing" and "Lessons in Truth;" edition de luxe of "Wee Wisdom's Way;" and these in decorative gift bindings: "Love: The Supreme Gift;" "Treasure Box;" "Beaux Arts Series;" "Consecration of the Room;" "Joy and Attainment;" "Giving and Receiving;" "Faith that Removes Mountains;" "Finding God" and "Prosperity and Success."

WHAT CHARLES FILLMORE SAYS ABOUT "CHRISTIAN HEALING"

Mr. Fillmore Writes a Testimonial for his Own Book.

I am just reading the proofs of another edition of "Christian Healing," and I am really surprised to find what an excellent book it is.

I had read proofs of the various editions so often that I had sometimes grown tired of them and said to myself; "I can't see what there is in that book that people want another edition of it."

But in reading it over this time I have found some helpful truths that I never saw before, and I freely admit it. I feel that I should make this public admission that "Christian Healing" is a good book as a matter of simple justice to the book itself. I have been carrying in my mind all these years since it was written that it had no special merit, and now I want to correct that erroneous idea, because it may have silently influenced someone who would have been helped had he secured the book.

It requires quite a bit of nerve for the author of a book to tell the public how good it is, but, as I have explained, I am doing this as a mere matter of justice to the book itself.

This new edition is in very large type and it is printed on thin paper and bound in flexible imitation leather. It is pocket size. We will cheerfully send you a copy on inspection. If you do not want it, send it back.

CHARLES FILLMORE.

UNITY SCHOOL OF CHRISTIANITY,

Unity Building, 917 Tracy Avenue,

Kansas City, Missouri.

FOR HOLIDAY SUBSCRIPTIONS

To those who wish to take advantage of our special offer of three subscriptions for \$2.00 and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Use the coupons as holiday remembrances. Each

one is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping in the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for \$2.00.

The Society of Practical Christianity, 3617-19 Wyoming Street of St. Louis, Missouri, will hold dedication services in its new church, Sunday, November 19, 1916. H. H. Schroeder, pastor. Telephone, Bell Grand 1607.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

Indianapolis, Ind.—About three weeks ago when I opened my *Weekly Unity* to read, a bright light filled the room just as if the sun had shone, and there was no sun shining. I felt so light as if I was in another atmosphere. I can not describe my feelings. There is nothing in our home more welcome than the dear Unity literature.—*Mrs. J. B. B.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Madame Dietz, Studio of Languages, 547 East Jefferson St., "Oak Cliff," Dallas, Texas.

Martha T. Anthony, 1013 5th Ave., Clinton, Iowa.

Eleanor Tierney, Hadlyme, Conn.

Sarah E. Payne, 1053 Sheldon Ave., Grand Rapids, Michigan.

Anna M. Bangester, Rear, 967 Ferry Ave., E. Detroit, Mich.

Mrs. Viola Gates, Moran, Kans., R. F. D. 3.

Emma Francis, Rockfall, Conn.

Mrs. Ida M. Hopple, Tiffin, Ohio.

Mrs. V. M. Nohlin, 4520 S. Carrolton Ave., New Orleans, La.

Mrs. A. K. Meyers, 639 S. 2d St., East Salt Lake City, Utah.

Alfred D. and Lillian Hadel, 313 Duke St., Norfolk, Virginia.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in December UNITY:

CLASS THOUGHT

December 20, 1916 to January 20, 1917

Held daily at 9 p. m.

"Arise! Shine! Thy Light is come and the glory of the Lord is risen upon thee."

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

THREE VALUABLE GIFTS

Which Can Be Paid for Next February

Each holiday season the Prosperity Bank Plan is a source of pleasure and helpfulness to many. First, the lesson and treatment contained in the plan is an excellent aid in demonstrating prosperity; secondly, the plan is very convenient for those who wish to send UNITY to three friends as gift subscriptions, and pay for the magazines after the holidays.

General Prosperity treatment is given each person who takes advantage of the Bank Plan. The applicant signs the blank which is found on page 480 and when it is received by the School, a bank is mailed for the purpose of saving the amount necessary to pay for three UNITY subscriptions. If Christmas cards are desired, we will send them to the recipients of gift subscriptions.

Fort Wayne, Ind.—You may discontinue your prayers for the present. I have been taking UNITY magazine for three years, and look forward with pleasure as each new copy arrives.—E. S.

Corte Madera, Cal.—I have been studying Divine Healing, and have had a great deal of encouragement, but I did not know the underlying principles as you so plainly teach them. I sent for the book, "Christian Healing," by Charles Fillmore, and the very Spirit power is with it. I get the witness of the Spirit every time I open the book and read. It is so beautiful and Spirit-filled. I thank you for your kind prayers for me, and know that God will bless and prosper you for your loving help to humanity.—E. J. H.

Other Remembrances

Not Mentioned in Supplement

THE UNITY PIN

The emblem of Unity, the winged world, has been artistically made into dainty pins of gold and silver. Members of the Society of Silent Unity and Silent Seventy can be supplied with these pins with the letters of their society engraved upon them. In solid 14K gold the price is \$2.50; in solid silver, \$1.25.

THE STRENGTH OF JOY

JOHN L. CHESNUTT

"The Strength of Joy" is especially attractive in its antique cover of Alexandria Japan with title in gold. The printing of the pages appears on creamy paper that harmonizes beautifully with the cover, and envelope which accompanies it. Price 15 cents.

LOVE'S ROSES

LUCY KELLERHOUSE

We only enjoy health, joy and happiness when we think kind, noble and loving thoughts, and this little story tells so beautifully how a little child can control thought, and build into his life just the conditions which are for his greatest good. Price 25 cents.

LITTLE SERMONS

EDNA L. CARTER

New edition, revised and enlarged. A beautiful little book tastefully gotten up and printed; but even more beautiful are the inspiring contents, consisting of little sermons on many texts. Miss Carter writes clearly and forcefully, and the spiritual quality is high. Attractive artistic cover. Price 25 cents.

MY LITANY

MARY W. FRY

This dainty miniature booklet contains Truth statements in a form suitable for responsive service or individual meditation. Printed on pages $2\frac{1}{4}$ by $3\frac{1}{2}$ inches in size. The cover is imitation Florentine tooled leather. Price 5 cents each.

JOY AND ATTAINMENT

JENNIE H. CROFT

In a clear, forceful style, Mrs. Croft presents the fact that the way of highest attainment lies in conscious union with the Source of all that is.

Bound in delicate Sunburst Cover of ecru, and inclosed in a handmade envelope of the same material, this "Joy" booklet bears a real Christmas suggestion. Mailed to any address for 20 cents.

WEE WISDOM MAGAZINE

"*Wee Wisdom*" is a safe guide for children. They can have no better playmate. No family can afford to be without *Wee Wisdom*. It is published monthly, and is entirely for children. There are stories, pictures, poems, letters, and many things of interest to the child mind in it. Price 50 cents a year.

AUNT JOY'S NATURE TALKS

This book will find a place of welcome in the home of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God.

We can supply "Aunt Joy's Nature Talks" in attractive cloth binding for \$1.00; paper cover, 50 cents.

ATTRACTIVE CHRISTMAS CARDS

If you send UNITY, WEE WISDOM or WEEKLY UNITY as a Christmas or New Year's gift, we will mail a handsomely designed Greeting to the recipient of the subscription, giving your name as sender. The card will be sent so as to reach the subscriber about Christmas or New Year's day, just as you desire. When sending subscriptions be sure to state if you wish to mail the card.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bld.; Whalan's News Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg., Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society 707 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—Detroit Metaphysical Alliance, Valpey Bldg.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London E. C.; Higher Thought Center, 40 Courtyard Garden, Cromwell Road, S. W.
Scotland, Edinburgh—School of the Indwelling Christ, 50 Comiston Drive.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth Street.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY.

913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of Sender

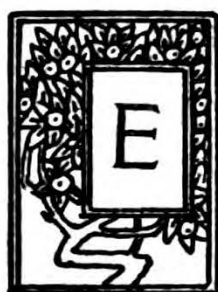
Address

City

State

LOVE'S UNFOLDMENT

IDA M. MINGLE



VERY year all Christian nations commemorate the gift of Love to humanity in the advent of the lowly Bethlehem babe, and like the wise men of old, pour out upon their loved ones, gifts of gold, frankincense and myrrh, the gift taking on the character of the love of the giver. Those who give through custom, making it a formality and a duty, do not realize the joys of giving, for the "gift without the giver is bare." They miss the stamp of love which makes the gift precious for what it represents, not for what it is. Love showers its treasures upon all who will receive with no thought of return. Often this element of love finds a response in a large degree in the heart of a great teacher, philosopher or sage, who gives freely of his gifts that they may abundantly bless his brethren. Again this quality of love, which knows nothing of self or pelf, is operative in many hearts in the common, simple ways of living, which makes of all mankind brothers, and keeps alive in the consciousness of the race the principles of loving and giving. In the custom of making gifts, humanity seeks to express the divine character of their heavenly Father, whose very nature is to give.

Love is the very substance of all that is beautiful and desirable in life. It is the essence of God. Love is the mother principle in Being (God), which nourishes and sustains the other qualities or gifts of Spirit. Love is the greatest force in the universe and penetrates and purifies all its contacts. Even human love, which is the shadow of the Divine, when realized in any degree of purity, transforms

the baser elements of character into refined gold. Love is the harmonizing factor of the universe. It is the attracting force that holds all primal elements together; that keeps man's organism poised and balanced. A single discordant thought, a single violation of the principle of Love, throws out of equilibrium the forces of the body.

All the organs of the body are made up of ideas—manifesting as cells—revolving about a dominant idea. The heart is the offspring or manifestation of love ideas and is the seat of feeling. It is in the heart we feel the presence of God, and it is from the heart that comes the unity of life. Metaphysically, the heart is called the subconscious, or treasury of all thoughts that have passed through the conscious mind and become memory. It was in the heart of man that Jesus planted the seeds of Truth, for his teachings are in the subconscious (memory) of mankind and are brought to our remembrance, when we are quickened of the Holy Spirit. It is in the region of the heart we direct our attention when we get still and wait upon the Lord. In the silence of our souls, we have power to instill into the subconscious or heart, ideas of the Superconscious or Divine Mind, thus setting into operation a love-force that frees all error thoughts, and instills a new energy into consciousness that purifies and cleanses of all dross. This does not take place in its entirety in the fleshly heart, but at the center of Being, located near the heart and solar plexus. As the fleshly heart is the offspring of love ideas, so the stomach is the offspring of ideas of substance, the lungs of inspiration, the generative organs of life.

Love and life are intimately associated, and so the heart and generative organs in their real nature are unified and harmonized in love. The goal of love is the demonstration of eternal life. Blood symbolizes the life of Spirit, as taught by Jesus in connection with the sacramental rites of the Lord's Supper, and is in turn intimately related to the heart, the organ of Love. The blood flows from the heart and returns again every twenty seconds, having made a complete circuit of the body, giving of its purity to every

needy cell, and bearing away its burden of waste; thus enacting in the body the same obligation of love to serve and purify. The mind moves the blood by thought. It is a physiological fact that when we are engrossed in matters requiring reasoning and brain activities, there is a drawing of the blood to that region; when we partake of food the blood is drawn to the stomach. Think what it means then to charge every thought with the essence of love! How it blesses, harmonizes and vitalizes every cell of the body, through the medium of the blood (life), as it pours out from the organ of Love on its mission of serving.

Out of the intimate relation and interdependence of the love and life ideas comes the expression of generation, commonly referred to as human love, among the higher expressions of life. Human love is limited to the ideas of the lover and more often partakes of selfishness, tyranny and jealousy than it does of the Divine nature. However, it serves its purpose in the unfoldment of the individual in keeping alive the loving and serving idea, which like all other ideas, are reaching upward and beyond to final fruition—in the original perfection, oneness with the parent Mind. Mother love has been exalted as approaching nearest the Divine nature of love. This is because that through necessity, rarely through choice, woman is forced to transcend herself, to rise superior to obstacles, to give her all on the altar of experience. It is the renunciation of self that glorifies mother love and places woman in connection with limitless, selfless Divine Love. The love of the little child approaches nearer the Divine Ideal. It is the guileless, unassuming, unselfish state of consciousness. Giving freely with no thought of receiving is the keynote of loving, and its stamp of divinity.

The child, the offspring of the father-mother principle in generation, symbolizes the Christ-child (spiritual consciousness) to be established in regeneration, in every man and woman through the union of Wisdom and Love in the individual. This is the real desire of man, the real generation through which perpetual life is to come. This realization

and demonstration in individual consciousness does not separate man and woman, but joins them in God, since man and woman in the outer symbolize the Wisdom and Love of Divine Mind. People say, "I object to this regenerate idea," implying their unwillingness to surrender the pleasures of sense. This objection does not make less true the principles of regeneration, no more than an erroneous conclusion effects the principle of mathematics. As long as one remains "in error," so long does he suffer the effects of the error, or inharmony. Mortal man has always objected to every advance of progress. It is his nature to choose the way of least resistance, to move with the tide; but thanks to the Spirit of Love and Wisdom implanted in man from the beginning, which is always pressing into harmony and perfection, above the din and strife of the world with its devious paths of sense, a few have heard and hearkened to the call of the soul to the higher life, and like Jesus, instilled into the consciousness of the race, living ideas that eventually bring man into greater expressions of freedom and life. Such is the purpose of regenerated love. It does not destroy, but fulfills. It takes the symbol (flesh union) and through the quickening Christ-life uncovers its reality, giving to man such a foretaste of heaven (harmony) that he marvels he ever thought generation with its fluctuating joys and sorrows, was the culmination of love. In the regeneration, companionship and happiness are not renounced. Happiness is not the satisfaction of self, but is the joy that comes from overcoming selfishness. You lose and renounce only that which contributes nothing to the illumination and upliftment of the individual and the race. All the gold of human love is brought up into the divine consciousness, and only the alloy eliminated.

You will recall that Jesus' first miracle was performed at a wedding feast. He turned "water into wine." This is symbolical of the change in consciousness when we glimpse the divinity of love. Water (negation) is quickened of the Spirit and becomes wine (life). At the end of the feast, after we have tasted of love and found its bitterness in hard

experience, Christ serves us with the best gifts of love, the wine of eternal life through love regenerated. The Christ within is the guide and inspiration of every man and woman in a union blessed of God from the beginning. This is the preparation necessary to receive the higher benediction of Love. The positive and negative qualities of Being (man and woman in manifestation) move naturally toward each other when thought obstructions and personal seeking for satisfaction are removed. "The fear [love] of Jehovah tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."

Life is perpetual, self-existent, and man's consciousness is stamped with this idea. The life of anything is its Spirit. Wisdom (masculine idea) and Love (feminine idea) are joined in life (Spirit). They are mated, their perfect union culminating in eternal life, the God idea that created them. While in the consciousness of oneness, man and woman seeing each other as their externalized self, dwelt in Paradise (harmony) together, being not ashamed. When fear, shame and lust entered consciousness, the "one flesh" became separated. Through the negative principle (woman) man fell from his perfect consciousness, and out of this fall came the duality of the world with its discords and limitations. We meet opposition with Truth and the opposition disappears. It has not been destroyed but dissolved into its reality. Man and woman are not opposed but essential to each other; are in reality one. Each has a purpose in creation. Woman, the intuitive soul quality, more readily gains dominion over the sense consciousness, and in her awakening is called upon to give birth in her soul (man externalized) to a spiritual consciousness. As through woman (negation) the race fell into sense consciousness, so through woman it must be uplifted. This is woman's rightful mission in the world today and many are taking up their post of duty. Her advent into the world of affairs, commercial, social and economic is but the avenue through which will be accomplished her purpose in the fulfillment of love and the restoration of man and the world to its Edenic state.

Jesus taught an impersonal love—a principle of Truth. In speaking of love, he said, "If ye love them which love you, what reward have ye? Do not even the publicans the same?" It is natural for man to love those who love him. This method of loving merits no special distinction of greatness or consideration. In fact, this rule of conduct more often proves a hindrance in that it begets castes and selfishness, and fosters personal attachments that bind and fetter. He followed with this saying that is really the test of love: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The man or nation conforming to this rule of conduct has touched the very heart of love, and no matter how fiercely the storms may assail, they shall not prevail for the foundation stone is Christ (Principle). "Hate stirreth up strifes; but love covereth all transgressions."

Christ is the son God gave to the world, "that whosoever believeth on him should not perish, but have eternal life." Christ is the God-seed implanted in consciousness which has been forcing its way upward to the Light (understanding) of the individual unto the day of its perfect fruition. Natural man is the symbol of Christ. Jesus Christ became the perfect manifestation of Love (God), and every man who finds the Christ principle within his own being is quickened by the same Spirit that raised up Jesus. He has no other alternative but to prove his divinity in the midst of humanity, even as Jesus did.

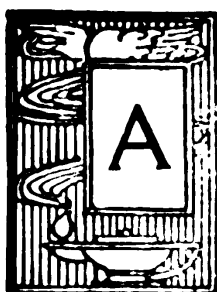
It is possible to develop a consciousness of Love. Set aside some portion of the day to the planting and cultivating of love ideas. Center your mind at the region near the heart and affirm the quickening of the Spirit of Love. Let go all thoughts of destruction by forgiving all your debtors. Forgiveness is necessary if we reap the fruits of love. You cannot gather grapes of thorns, neither can you expect harmony in body or affairs unless you eliminate from consciousness destructive and unkind thoughts. Kindness and mercy are qualities of love and must be exercised toward all expressions

of life, if man is to demonstrate eternal life through love. Love overcomes every thought of an opposite character and adjusts our feelings toward everything that touches our lives. It may even extend to our choice of food, in fact, will, if we put on the whole armor and gird ourselves about with righteousness (right-use-ness). With the Spirit of Love active in consciousness how can one partake of food that is stamped with ideas of lust, revenge, cruelty and fear? The restoration of the animal world is included in the redemption of man and follows in natural sequence, in that the shadows cast upon the earth are the reflections of man's baser thoughts. When his thoughts partake of the Divine nature, they will bless instead of curse. "Love worketh no ill to his neighbor," and every living creature is to share in the glorified earth.

Love is. We do not generate it, but it comes as a gift of God. Love is, like all other attributes of God, divinity itself. Man contacts Love through being loving, just as he touches multiplication through multiplying. If man fails to use a principle, he gets no understanding of, nor increase from that principle. We appropriate love as we do life, substance and truth, establishing them in consciousness through affirming our oneness with them. With our minds centered upon limited ideas, the attributes of God pour through us in perfect freedom of expression. It is self that blocks the way of the expression of Divine Love. Jesus taught and demonstrated the selfless way, and as a consequence gave the substance of his thought to harmonizing his own consciousness and that of the race. He gave in service, seeking not his own. We cannot love unless we serve. We are the dynamo through which love becomes a power to bless and glorify when we give ourselves into the keeping of Divine Love; to the demonstration of its presence and power in every thought, word and act, the fruits of which are evidenced as the joy, peace, kindness, goodness, faithfulness, meekness, thankfulness and self-control in the life of every overcomer.

PARTNERSHIP WITH GOD

"Behold I stand at your door and knock: If any man hear [open] . . . I will come in."



ARTISTIC expression is the aim of the painter, actor, singer, musician or sculptor. Each live in their creations. Personality, material and pecuniary considerations are dwarfed and cast aside in the enthusiasm of the artistic temperament. Many of the greatest masters never reaped worldly advantage. Their fires burned fiercely on the altar of their art; they lived for it.

Just so the spiritual man is an artist. He must express God artistically as his highest ideal of the good, the true, the all, and conform and subordinate all else to this purpose. This is his life. He becomes a partner with God to use and develop the power which comes through the opened door when the knocking takes place. "I will come in to you if any man hear my voice." A partner is a joint owner, and the two have mutual interest. Partnership with God does not mean selfishness on the part of one. Its end and object is the development and good of mankind generally. It is a scheme wherein God and a man agree to join forces and co-operate for the benefit of every being with life. The profits are distributed and everyone participates in the union of one man or any number of men with God as a partner.

Any man, who thinks he can cooperate with God to obtain and secure his health, his freedom from care and worry, his prosperity and success, or the attainment of his personal and private aims, lacks the understanding of the partnership. Such ambitions and desires come as a *result* of attaining the good; an ardent artistic expression of the spiritual life; an enthusiastic love for the God in mankind. Health, freedom, prosperity and success then follow as a sequence to the partnership, and not to serve one partner only.

God is all. God does not love, favor or prefer you, or

any man, or any body of men. From him emanates love and bountiful supply, without distinction, to all men. Man may use these gifts for himself, whatever condition he may be in, whatever his present attitude of mind, providing he opens the door. Then God enters as a partner and the selfish personality of man vanishes—willingly so—and man no longer seeks health, freedom and prosperity for himself. He has them in abundance; he is conscious of this.

God cannot make man good. His power is limited by his law which is irrevocable. God could not make a tree grow with one end only. God cannot make a willful man change his mind. Man cannot come to God and open the door to his knock unless he is dissatisfied and feels the need of goodness. There can be no harmony between God and man until man recognizes God as a spiritually intimate partner who will help man in his secret presence, in the dead of night despair, in the prison and abyss of seemingly bottomless degradation and disgust into which man in his foolishness and wrong thinking has reached. God is ever ready to become a partner to supply man's need, but the need must be there or the supply automatically fails.

Many of the greatest miseries in this world come to man through wrong thinking. True thought, right thinking, is righteousness. Man should take thought about thought. Thoughts are so insidiously subtle and elusive that unless man recognizes that the world of fact and sense are clumsy, unreliable phenomena which do not permit him to estimate (or even stimulate his appreciation of truth, beauty and goodness) the true, real, permanent demands of his spiritual being; his life is like the dry rot and dust of a Dead Sea apple.

The promise and fulfillment of God coming into man when the door is ajar is actual. This can be tested. When right thinking commences, and righteousness is established, old things pass away and all things become new. This fact makes man unique. He cannot be classified, measured or estimated. God and man enter a partnership forever. The principles of mathematics, axioms and rules do not then exist

for him, nor can they apply to man cooperating with God. They are one, unique, and beyond the realm of calculation or rules. Standard books of science change every ten years; they become obsolete. The relation of God with man never varies. His law, his word, his promise is inflexible. God is unchangeable, cannot hesitate in purpose, and never ceases to knock at man's door. He needs man in the development of a new heaven and a new earth—a perfection of being to be lived here and now.—G. C.

BE A ROSE

GRACE CUMMINGS



WE ALL know the verse in Matthew, "Consider the lilies of the field, how they grow; they toil not, neither do they spin," and how often it comes to our consciousness as a sustaining help in a time of financial stress or indecision, or when the way does not show clearly before us. It brings to our inner vision an immediate picture of a field, as our outer eyes have seen it, in all the glory of its growth; the beautiful sea of blossoms with their faces ever upward turning, harmonious in color and in purpose, contented just to bloom, each in its place, and a sense of comfort and security in the Divine Love is brought right to us.

On my desk, as I write, stands a single pink rose, perfect in form and color, a little vision of beauty to gaze upon. Yet, no one sees it but myself, and probably in its short life, no one else will see it. But it blooms, and keeps on blooming, and growing richer and pinker and fuller—a message of love and beauty to me.

Why does it not stop blooming when it can show itself to no one but me? Why does it not desire to be in a florist's window where many can enjoy its beauty, and because it cannot do that, just crumple up and grow pale and small and unnoticeable? Why?—because the business God has given it, is *to bloom*, and to bloom its very utmost,

though even I might not observe it. So, without complaining or feeling its lot a small one, it keeps on blooming.

And who shall say that it has not accomplished the mission that God gave it here! If it has given but to me, just one of God's children, a richer vision of his great love and wondrous beauty, a bigger thought of God, has it not done a great work!

Ah, dear one, if at times your life seems very narrow, and there seem to be larger fields in which you would like to work, remember the rose, and *just bloom* in your own little spot, just bloom and bloom, and show the richness of the wondrous Truth that you know. And if one, only one, of the many with whom you are surrounded, learns to know better the love and joy of the Divine Inner Life through you, count yourself blessed of God, and praise his name that he has placed you there. Be a rose in God's garden.

ONE LORD THERE IS

One Lord there is, all lords above,
His name is Truth, his name is Love,
His name is Beauty, it is Light,
His will is Everlasting Right.
But ah! to Wrong, what is his name?
This Lord is a consuming flame
To every wrong beneath the sun:
He is one Lord, the Holy One.

Lord of the everlasting Name,
Truth, Beauty, Light, Consuming flame!
Shall I not lift my heart to thee,
And ask thee, Lord, to rule in me?

If I be ruled in otherwise,
My lot is cast with all that dies;
With things that harm, and things that hate,
And roam by night, and miss the gate—
The happy gate which leads to where
Love is like sunshine in the air,
And love and law are both the same,
Named with an everlasting name.—*W. B. Rands.*

CHRIST IN YOU



IT IS quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of the truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the “image and likeness” of God, created in the beginning and reborn in Jesus Christ. There are many men *formed* after this “image and likeness,” and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. “I am Alpha and Omega, the first and the last.”

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal, the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective consciousness and under certain conditions we may behold him. This is the state described by John in the first chapter of Revelation.

He was in the isle called Patmos, in Spirit on the Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes oper-

ative. The voice behind refers to the unseen or subjective consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to inscribe in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the Book of Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God, even Christ Jesus.

* * * * *

The laws governing the world of Mind and Spirit are yet imperfectly understood by the human family. Those laws are exact and orderly. A given impulse in mental movement will always produce its action and reaction according to a fixed law. An idea held in mind sets up in the brain and body certain vibrations which may be timed and described by one familiar with practical metaphysics. But

that description would be unintelligible to one not familiar with the details of mentation. Again, there is at present no vocabulary in which these mental processes could be put. How could the phonograph be described to a Patagonian, who had never seen one and knew nothing of the technical points that enter into its construction and use? The only way to convey the information would be to use symbols with which he was familiar, and thus approximate the information.

It is quite evident that the symbolism of the Scriptures will eventually be interpreted and explained in exact terms under the law of mentation and body reaction. Jesus raised his body to a rate of vibration which carried it beyond that in which the physical man is poised, and it became a radiant flame of life, each cell of which had the power to communicate its qualities to other bodies not yet quickened. It was his mission to thus raise the life vibration of the whole human family by sowing his ascended body broadcast among those who believe in him. This is the real meaning of shedding his blood, blood being the symbol of life. He gave up his life for all those who will take it and use it as he used it. The attempts of physicians to inoculate the senile with the vital germs of sheep and pigs is the vain reaching out of the human to this end. The life current in the whole race is running low, and up to the time of Jesus was getting gradually less and less. It was degenerating in quality and power, and needed a virility that would put it to its proper place in the divine economy. Jesus first gave forth the truth in the ideal world, then he gave forth the purified substance of his organism.

Peter said in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," which describes the first descent into human consciousness of this dynamic substance which Jesus radiated when he raised his body vibration to the spiritual plane. The spiritual plane is the normal plane, and man is not in eternal life until he has attained this place in body consciousness.

Flesh bodies and material conditions are all abnormal in their present low rate of vibration, and they must be raised or disappear.

The descent into consciousness of this Jesus Christ life may have taken place on the day of Pentecost, when the hundred and twenty were in that upper room of the mind, which is the spiritual, and had been praying for ten days with one accord for the fulfillment of this promise of the Holy Spirit as given by Jesus. This attitude of many minds forms a mental magnet, and brings about results in flashes of light and spiritual illuminations. Religious revivals have demonstrated this in greater or lesser degree. The writer has several times been witness to this descent of the Spirit in classes under instruction, where the words of the speaker and expectation of the students were intensely spiritual.

This is also an individual experience, and many have testified to the powerful inrush into mind and body of this higher power. It cannot be said to be a wind, yet no other comparison more accurately describes the sensation. It is part of the regenerative process, and when one becomes adept in mentation it can be brought about at any time. Realize the truth of your being, your spiritual character, the omnipresence of God, the power of Christ, and your oneness with all. Then repeat with great earnestness the Lord's prayer, stopping at each paragraph to get the meaning. Then quietly rest and wait in expectancy for the descent of the Spirit from on high. If the result is not satisfactory, repeat the process again and again until it is. Remember the disciples prayed ten days.

* * * * *

These queries often come to us: "What do you teach about death?" "Where do people go when they die?" A succinct answer to these questions is found in that statement of Paul's, "To be carnally minded is death." According to the Bible all men are "dead in trespasses and sins."

Adam, in his original creation, was in illumination. He had continually breathed into him, by the power of the Spirit, that necessary inspiration and knowledge that gave

him superior understanding. But he began eating, or appropriating ideas of two powers—God and not God, or good and evil. The result, so the allegory relates, was a falling away from life and all that it involves.

Men do not count this first death in its right relation to the "second death," which is that secondary cessation of activity in the body, when the soul loses control of it, and we have to bury it, or burn it, or in some way dissolve it into the elements. But, if this Scripture is true, men are already dead. You don't have to wait until your body stops action. If you are a sinner; if you believe in two powers, good and evil, you are already dead. Then why should we worry about the conditions we are in after we go through that second death? The condition can be judged by the present, of which it is a continuation. The first death is death of the light and life of the Spirit in our consciousness, and the result is a withdrawal of the soul from the organism. The soul of the carnally minded does not live in the body, but outside of it. Because of his sins man has been driven out of the body Eden.

And what is death? Succinctly stated it is cessation of vital force and action in the body. Jesus called it "falling asleep," as also did Paul. Then there are various degrees of this sleepy condition that the body falls into. Even students of physiology find that the body has unused resources that can be temporarily awakened. Through deep breathing they bring into action certain centers in the lungs that give additional purity to the blood. They can quicken other centers in the organism until weak people get strong. This is not the regeneration taught by Jesus, but it demonstrates that the body is not living up to its capacity in even a material way. Some physiologists say that in our thinking capacity, we use just a little bit of a spot near the top of the head. We don't think through the whole brain as we should. Nearly all the nervous system of man is in a sleepy, inactive state. These material investigators tell us that if some substance could be poured in through our nerv-

ous system, that would wake us up all over, we would be transformed into new beings.

That is exactly what the new life in Christ does for us. "Be ye transformed by the renewing of your mind." It isn't that we are going to be transformed by deep breathing, nor muscular exercise, nor by having our nerves shocked with electricity, but by a new process of thought and spiritual energy we are to awaken our sleeping bodies. We are going to get back to that original state, where we consciously receive the inspiration of the Spirit and charge our bodies with the life of the Infinite Life.

This is the teaching of pure Christianity, and it is borne out by the discoveries of modern science. Both agree that men must have more life and greater vitality, in order to carry forward the demands of mind and its aspirations. Jesus went so far as to claim that men who did not lay hold of the larger consciousness of life which he brought to the race, have no life in them.

What shall we do to escape the second death? We must take the life of the Christ-man, which is potentially here in every one of us, and concentrate it into these brains and bodies of ours. It is by the power of the word that this is accomplished. You can begin by quickening your circulation through throwing into it some living thoughts and words.

Here again, this is what Jesus Christ taught. He said: "I came that they may have Life, and may have it abundantly." What are these little canals all through our bodies for? They are the rivers of life, which flow from the one head, Divine Life. They carry the blood corpuscles, which physiology tells us are little batteries, each with its positive and negative pole. If those little batteries have the life element in them, they constantly electrify the organism; but if you, through the power of your thought and word, affirm the negative of life, and talk about its absence, what are you doing? You are eating, or appropriating conditions from the tree of sin and evil. There is no duality in God. To have evil in the mind in any form is to eat it,

and that poisons the whole system. We intuitively know that God is good and God is all. Life is the one reality and it is everywhere present. Then, there is no need of any concept of any state or condition called death.

Eating is the outer expression of mental affirmation. Every time you take a mouthful of food, you begin at once to appropriate it through mastication, digestion and assimilation. All those functions of the body are forms of affirmation. Through them the man is constantly saying, "This is mine, mine, mine," and through these processes he appropriates and builds up his organism. So it is proper to say that man eats of the tree of the knowledge of good and evil, if he allows both place in his mind. He eats them through his mind, because eating is a mental process. Everything, resolved to its last analysis, is mind, consciousness. You cannot conceive of anything without consciousness entering into it.

Then, if we would realize the Larger Life, we must *believe in it*, and begin to affirm it as ours here and now. And what kind of life do you conceive this Eternal Life to be? A life that goes and comes? Affirming this life would you say, "I feel tired and weak; I wish I had a little stimulant to tone me up"? Certainly not. You would meet the feeling of weakness with an affirmation of strength, and every evil suggestion would be met with a denial of its reality and a strong word of Truth. These sound words tone the mind and body up quickly and there is never any reaction.

It does not make any difference to the loyal Christian how many people "fall asleep." They awaken again, we know that; and what men call the sleep of death is just a long dream. Some people have more vivid dreams than others, so some of them who fall asleep in the second death may dream of returning life until they quickly take up again the construction of an organism. The early Christians considered it a great advantage to have even a knowledge of Jesus before falling asleep.

It is possible to think about the absence of life until

death seems real and lasting. This makes the dream dense and dark and the awakening slow. Christianity shows how to come right back into life, and that is the only salvation for man. If you believe faithfully in the Christ life you will never die. That is the promise of Jesus, and our understanding of the laws of mind substantiate his claim. The mind can be so filled with thoughts of life that there will never be room for a thought of death. Death can never take possession of the body of one whose mind is thoroughly charged with ideas of life.

This will answer for you the question: "If a man die, shall he live again?" Every man lives just to the extent that he appreciates what eternal life means. It means continuous conscious existence in the body. We must not only live, but we must live wisely. In the Genesis allegory it is written that for fear that man would eat of the tree of life and live forever in his sinful mind, the Lord God sent him forth from the garden of Eden. This means that sinful man does not consciously live in his organism, which is the real garden of Eden. In his unregenerate state man reflects his mind into his body. But when the baptism of fire, the descent of the Holy Spirit, takes place, there is a reunion of mind and body and the thrill of Divine Life is again felt by Adam. The return of the soul to the interiors of the organism is part of the symbology portrayed in the history of Jesus of Nazareth. Man must seek to know the law of Life before he can live forever. Living without conforming to that Law is a tragedy.

The Law of Life is revealed to the mind of man through conscious thinking. Give attention to the Omnipresent Intelligence and it will make you wise. This "light that lighteth every man that cometh into the world" is here as the atmosphere is here. "It shineth in the darkness; and the darkness apprehended it not." Why? Because men do not realize the Truth about Spirit and its laws. Spirit is like mind—in fact it is the highest realm of mind. There is an ever-present, All-Knowing One. Put yourself in conscious unity with this Presence through the power of

your thought and your word, and you will gradually become mentally open to a world of causes you never dreamed of.

Physiology says that the body has two sets of cells; live cells and dead cells. The live cells have a little electric light at their center and the dead ones are dark. In good health there is a preponderance of the light cells; in ill health the dark cells dominate. Metaphysicians have found that man can light up these cells by affirming life and intelligence for them. So they tell their patients to make affirmations like these: "I am alive with the Life of Christ." "I am intelligent with the Intelligence of Christ." Take those words and use them day after day and night after night; affirm them when you go to bed and affirm them when you wake in the morning; make them part of your consciousness, and you will take a very important step in demonstrating eternal life.

The body is shocked to death by the violent thought-voltage of the unwise mind. Selfishness leads to strife, which is followed by anger and hate. These emotions generate currents of thought whose volts burn up the body cells in the same way that a live wire sears the flesh. These hate currents burn out the connections in the glands exactly as an excess current burns out a fuse in your house-lighting system. Then the lights go out and death of body sets in. Love, peace and harmony are the only remedies that count. "God is love," and to live in God-mind man must cultivate love until it becomes the keynote of his life. We must love everybody and everything, ourselves included. Some people hate themselves. Self-hate is destructive also. You must love yourself. Affirm the Infinite Love as your love, and you will find that there will be generated in your mind and body an entirely new element. Love is the cementing element of all things. You couldn't have an organism; God could not put together that substance that makes up the form, without the cementing power of love. Love, in the electrical world, is the magnet. You must have love. You cannot live without it. Then, begin to live in the thought of love. Personal love is part of the law, but Divine Love is

its fulfillment. Center your love thoughts upon God, and you will find love for your fellow-man growing marvelously.

Then again, we must have substance in its purity in our bodies. There are elements all about us that, if we knew how to use them, would make any form that we might desire. We have not cultivated faith in the invisible substance-idea, and it has not been incorporated into our flesh. But now that we know that it exists, and that it is through our affirmations that we bring it into expression, we begin at once to affirm Divine Substance, and our bodies go through a refining process that will continue until we are transfigured into the likeness of that Divine Man which John saw on Patmos.

The pure Substance of Being is a universal solvent. Man can take that substance-idea into his mind, divested of all impurities, and he will purify everything that he concentrates his mind upon. Do you know what makes an impure cell in your organism? Simply the thought of impurity. That is the point of origin. It is not altogether the impure food that you eat. That has something to do with it, but first it is in the mind as an impure idea. And expectoration and coughing, and all forcing out of the organism of impure cells has its origin in impure thoughts. When you find yourself trying in this manner to eliminate impurities, stop and affirm the one Infinite Pure Substance as the only substance in existence.

Jesus said that his body was living substance, and he told his followers to eat it. You eat the purified substance of the body of Christ by affirming it to be the real substance of your body. You can send that thought of pure substance to every part of your body and it will affect the mucous membrane until that catarrhal condition, and that cold, and all those inactive cells will be purified or eliminated. This process will stop the coughing and the wheezing if you hold steadily to the one proposition that there is a universally pure substance, and that that substance is the one element out of which the Christ body is formed in you.

In the regeneration we daily thus put on the body of

Christ, until finally every cell will become so related to its neighbor that they will reflect one upon the other, like diamonds, and you will shine. "They that be wise shall shine"—wise in the wisdom of Spirit; knowing themselves to be spiritual beings and alive here and now.

The whole secret of this demonstration of Christ is that we shall come to realize our original sinlessness. Sin, and the consciousness of sin, is the cause of all darkness and death. No amount of physical health can overcome the sins of the carnal mind. Unless he is regenerated under the Jesus Christ teaching, man is a whited sepulcher, "full of dead men's bones." So you are not really alive, wholly alive, safely alive, eternally alive, until you get right where Jesus Christ was and is. He cultivated and demonstrated these thoughts that are the foundation of mental harmony, and if we study his life, we will see just how we must follow into that life, become part of it and live in Eternal Life here and now.

If we are not spiritually alive; if we have not the Christ mind, we are not alive at all. That is the teaching of Christianity. If we believe in the Bible, we must believe these propositions; and in order to be alive, really alive, we must be sanctified, purified and regenerated. We must be perfect, even as Jesus Christ was perfect. There is no other way. We had as well face this proposition first as last, because we can't get away from it. It is true. If I am in any respect a sinner I have in that degree a corruptible, dead body. I must then be guilty of the "carnal mind." And what is the remedy? I must get rid of carnality, that is all; and the quicker I do that, the quicker I shall get alive. I should not expect that through further dying the good Lord will make me alive. There is no promise of any kind that I can find in the Scripture that warrants any such presumption. "God is not the God of the dead, but of the living."

Look within. Within is the fountain of good and it will ever bubble up, if thou wilt ever dig.—*Marcus Aurelius.*

WAR

W. JOHN MURRAY

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not."—James 4:1, 2.



THE subject of war is not a subject which I should have personally selected for your edification. I have come back to you from other lands where war is raging incessantly; it would have been much more preferable for me to have discussed subjects of less grewsome nature, subjects perhaps more edifying and yet not so enlightening.

I was asked to give my ideas on war because it has been my privilege and I may say my pain, during the summer season to be in three warring countries: Italy, France and England; and so it seemed to those who asked for my impressions on this subject as if I might be able to say something interesting, and yet there is little that I can tell of war as such, because on coming back to these shores, I find that Americans have been very well provided for with intelligence concerning this subject.

A few days after I arrived, I read the following in an evening paper. No doubt many of you read it. It speaks for itself:

"It was not a village the Allies assaulted, it was a fortress," says the special correspondent of *La Liberte* at the front, in describing the taking of Combles. "Combles presents a terrifying spectacle. It is not a town; it is a morgue," said an officer to the *Liberte* correspondent. "You cannot put your foot down without stepping on the dead. The prisoners kept are veritable wrecks; lying hunger-crazed, suffering and stupefied by the incessant cannonading."

There is little in this short clipping from the *Evening Telegram* of September 28, that is left to one's imagination.

It is not necessary for you to see, as I have seen, the blind, the lame, the halt and the mutilated being led through the parks and the streets and the alleyways of the old world by nurses, loving attendants, or sorrowing relatives; nor that you have portrayed before your physical eye all the horrifying spectacles of modern warfare.

Nor is it necessary for you to see what I have seen and wept over: women at work in the fields and forests and factories doing the hardest kind of manual labor with a certain degree of cheerfulness—if one can work cheerfully when one knows one's loved ones are either dead or in jeopardy. It is not needful for you to see, as I have seen, these women coming home in the evening after a long day's work in the field, bearing loads of hay that would give dignity to a donkey; coming home to women like themselves—older perhaps—the mothers of their husbands, their own mothers; coming home to children of tender years who ought to have the divine privilege of seeing their fathers coming: these women coming to women saddened with grief even as they are, to discuss nothing but the war, nothing but the prospects of those who have gone to the front, nothing but the loss of those who will never return.

It is not a pleasant subject, yet I have listened to it again and again in Italy, in France, in England; and I think perhaps the tears shed in all these countries have helped to clear my vision, helped me to see this greatest of all world's catastrophes in an impersonal way.

I have talked with people; I have observed people; I have talked and I have prayed and I have come back to America not only with feelings that America is the most blessed country in the world at the present moment, but with the feeling that America has a mission, a great and noble mission; and with the hope and prayer that she will fit herself for the great task.

I have come back neither a pro-German nor a pro-Ally, thank God, because of things I have seen—things I have actually seen—not hearsay things. One is not inclined

to be pro-Ally or pro-German when one sees two sides of the question.

I happened to be in London on the night of the great Zeppelin raid. I was almost tumbled out of bed by the tremendous concussion of immense guns just a few yards from my own room. At two o'clock in the morning, hundreds of thousands of people disobeying the government's orders, which were to seek the cellars, sought the streets, sidewalks and public parks to watch the conflict in the air. It was brief, terrible. Suddenly the heavens were lighted up, and this great, huge monster of the air fell slowly to the earth, a seething mass of flame. One could hardly go back to bed after what had happened.

The day after, I saw on Piccadilly a handsome youth whose eyes had been shot out. He had come home to his mother; he would never see her again. For a moment, I was almost pro-English. Then I remembered that there were eighteen women in Germany, eighteen mothers who had nurtured eighteen children now grown to be men, whose charred bodies now lay out in the field. It is one thing to be blind and not see one's loved ones; and it is another thing to have one's perfect sight and never expect to see the loved one again. One can hardly be anything but pro-Humanity when one sees these horrible things.

The question arises so often from wailing women and strong men, in these countries at war, "Why does not God prevent this war? Why does he not stop this war?" It is a perfectly natural question but a question which, because of its very ignorance of spiritual law, forbids a satisfactory answer.

There is a philosophy that lays no claim to religious sentiment or religious thought which answers this question in the very apt words of the "survival of the fittest." This answer would be really satisfying if it were true—but it is not. Logic and human experience and analytical observations render false any such declaration. The survival of the fittest! If the fittest go to war and the unfit are kept at home, it should not be difficult for you to answer the

question to your own personal satisfaction. If the unfit are not taken because they are unfit and the fit are taken only to become presently unfit, then I ask you, what sort of an answer is it that says this war is permitted because of certain laws, fixed as the law of the Medes and Persians: the survival of the fittest! It is not the fittest who survive. No woman in Europe who is today carrying a child, no woman in Europe today grieving the loss of a child, can be said to be fitter by reason of her experience. She is bitter, hateful, and can you blame her? She is bringing into the world, or perhaps she is raising a child who has already come into the world, to avenge its father's death; and this is not only true of *one* country; it is true of *all* the countries. And why not?

What can you expect of a people who have not been schooled in the divine philosophy of idealism; who have been taught to believe that war is a trade and perfectly justifiable; who have come to feel that in some inscrutable way God, in his infinite wisdom, permits these wars in order that the race may be satisfactorily decimated; who have been taught a philosophy which tells us that population tends to press upon subsistence and therefore war is a means by which the laws of subsistence are maintained: a philosophy which tells us that if the race increases out of all proportion to the earth's capacity to support it, then war is the only means by which the child who ought not to have come into the world can be satisfactorily removed from the world when he becomes a man of stature and power and strength?

It is all so illogical, and yet, my dear friends, learned professors in Italy and France and England are advancing these theories. It is illogical, because mathematics are against it. It has been satisfactorily demonstrated again and again by mathematics that there is more fruit yielding territory in the world than would support more than ten million times the number of people in it today. Texas itself could support nearly all of the warring nations in Europe. Is it not strange, then, that they say over-population tends to press upon subsistence? It is not over-population, it is over-selfishness.

If the nations today at war had been asked five years ago to eliminate poverty, and to make it possible for every poor man and child in England, Scotland, Wales, Germany, France, Italy, Belgium and all the countries that are at present engaged in war—if it had been asked of these governments to be rid of poverty, the governments would have said, "We cannot afford to do it." Study the mathematics of the war and see what nations can afford to do. More money is being spent by any one of these countries than would relieve all the abject poverty in all of them. What a pity that men are so short-sighted!

Where does the blame lie for all of this pathetic condition? Ask yourselves. You have varying sympathies, perhaps you have answered this question to your own satisfaction. What do you hear everywhere? One accusing the other: Great Britain accusing Germany; Germany accusing Great Britain; all of the rest throwing in their sympathies wherever they feel their sympathies are inclined; and all laying the blame on one nation. But as I have looked over the situation, I have arrived at the conclusion that no one nation is wholly to blame.

What were these nations doing in times of peace? On the answer to this question, it seems, depends the solution of the great and vexing problem. What were they doing when all was going well with them? What was Belgium doing, dear little Belgium? We feel so sorry for her; we feel as if devastation has been thrust upon her contrary to her own inclination and desires. Of course it has, but is there not some secret law—some hidden spiritual law—back of this, unknown to the man in the street? Is Belgium wholly innocent? "With what measure ye mete, it shall be measured unto you again:" perhaps not on the same day or the same week or the same month or even the same year: but this is the law. Matt., 7:2. And I ask in all kindness, because I love Belgium, was Belgium always virtuous? Is there not a cry going out from the Congo; the mutilated women and children serving a nation, giving to it ivory and gold and precious human blood? Were there not the little

natives in the Congo crying for mercy, sympathy, pity and love? Did not our own daily papers here a few years ago cry out against the Congo atrocities? "Well," you say, "these things are perpetrated by the few of a great nation." But, my dear friends, if, in a distant country, atrocities are perpetrated by a few members of a strong nation against members of a weak nation, while the many in the home country wink at it because it is a means or a medium by which their own coffers are being filled, shall you say that only those few shall suffer? Were it not a crime of Belgium that she permitted the few to indulge in these atrocities? Could not Belgium have put a stop to it at any time? Supposing it did limit her market in ivory and other precious articles of trade, was it not her duty as a member of a strong nation to protect a weaker nation? I see no one nation wholly innocent. Neither do I see any one nation wholly guilty.

Has Russia always been kind? Was she generous and magnanimous to her sons of Israel in her domain? Have we not read again and again of Odessa and other places? Shall we so soon forget these things by which nations have set in motion the cause of their own sorrow and suffering? I do not blame Russia. Russia was as ignorant in her treatment of the Jews as Belgium was ignorant in her treatment of the Congolese.

And France—what of her in days of peace? Did she not dethrone God in order to set up a new order of government? Was she not just as sensual and depraved as she is beautiful? Did she always in times of peace appeal to the best and noblest and highest in men? I would I could speak more kindly for France: I love her.

And Germany, the land of dreamers and idealists! A hundred years ago Germany was giving to the world poetry, music, art: everything glorifying, uplifting and idealizing. Then one day she became obsessed with the idea that population was tending to press upon subsistence and that she must reach out—reach out. She became a great commercial nation; and then she began to envy—to envy the mistress of

the seas. And so we find a new order of literature; we find Germany deriding her writers of love poems, her composers of glorious symphonies; and getting down into theories that have since eventuated in so much misery. But shall we blame Germany? Have we not all tumbled into the ditch of materialism? If Germany mixed her mind of poetry with the mud of militarism, is she more to blame than Belgium or Russia or France or Italy or any other country now engaged in the war?

I have not forgotten England because I have not mentioned her. I have been thinking of England, the land of my own birth, and the land that I find, on visiting after many years, I still love. I wish I might say she was wholly innocent of the crime. I wish I might say that her only object was to protect weaker nations. But I cannot. I see back of it all the same spirit which actuates other nations: self-protection, self-love and self-glorification. I look back and I see England in Afghanistan; I see her in Egypt and South Africa; I see her in Ireland; I see her wherever nations are weak, exercising her tyrannical despotism. I say this in all kindness: I love England. I see, worse than all these, her deliberate, dastardly support of the opium trade in China. It is one thing to kill off defenceless Kaffirs; but it is another and altogether different thing to compel the acceptance of opium in a land like China; and to operate to make the opium trade so profitable to herself that wherever men have visited China and the various Chinatowns throughout all the world they have found hollow cheeks and almost sightless eyes of opium-addicted Chinamen. It is a pitiful reminder of a trade carried on for years and years and never discontinued until the very wrath of the world rose against it.

I wish I might wholly excuse England, but I cannot; no one can. We blame them all and yet we applaud them all because never in the history of the world have such heroic things been thought or dreamed or engaged in as are being thought and dreamed and enacted in the old world today: the birth of nations in the womb of suffering. In the great

hearts of crying, suffering, wailing humanity there are new orders coming; and men in the trenches are crying to chaplains even, who have nothing upon which to feed them but the old theology, "For Christ's sake give us something new."

The Sunday before I left London the assistant pastor of St. James Church in Piccadilly, who had come home on a leave of absence from the trenches, told the English people what Tommy was going to demand when he came home, not theological pap; not a religion which could be sent out to the trenches in tract form to comfort Tommy in his suffering; but a something that was going to make it forever impossible for these conditions to exist; a religion which will root out all the hate and bitterness and strife and contention from the human mind, and return to the simple Sermon on the Mount, and demand for Christians and Christianity something that makes for peace, enduring peace. Tommy will never be satisfied with the old order.

And we ask, "What shall we do to stop the war?" What a ridiculous question! As foolish as if one man should attempt to stop an avalanche; as foolish as if one individual should attempt to stop the flow of Niagara. It is not a question today with us as to what we shall do to stop the war. That has got to go on to its bitter end and the sooner we reconcile ourselves to it the better. All the peace conferences in the world will not bring this to a satisfactory conclusion until the law itself has been satisfied.

The question before us is, what shall we do to prevent war; because prevention in this case is better than cure, even as it is in all cases. Where shall we begin? Certainly not with the warring nations! Men who are wallowing up to their knees in blood are not in a state of mind to be talked to about cessation of warlike activities. Men who are figuring out great military tactics on paper, are not disposed to listen to peace advocates. This is not the hour. Where shall we begin? Not with great armies; not with the *nations* after the war. There will be speeches in the Reichstag and speeches in the Houses of Parliament—speeches everywhere—but they are not going to destroy the warlike spirit in the

nations as nations. The appeal, then, must be made to *individuals*. It is a long way around, but it is the only scientific way. There is no short-cut to cessation of armed warfare! There is no possibility of getting an entire nation to lay down its arms! Not one that I have talked with abroad is willing to do it as a nation. Then where is the appeal to be made? To the individual, by Divine Science.

"And a man's foes shall be they of his own household."—Matt. 10:36. The Englishman's enemy is not Germany: it is greed and avarice in his own soul. These are the enemies of his own household. Let him eliminate them and cast them out by greater love, and he will have no fear of Germany. England's merchant marine is not Germany's great enemy. Germany's fear that she will not be able to take care of her people—the fear in her own household—this is her only enemy. A nation so efficient, so marvelous, should not be at a loss to find means and ways to feed her children. She should not feel that she has necessarily to expand her territory; she should feel that she has to expand her mental possibilities. It is a pity that a nation which has given so much joy in the manufacture of toys should turn to the manufacture of death-dealing implements!

The work must begin with the individual. The cry is coming from the trenches. Not only Tommy's but all the trenches in the zone of trenches. Something to appeal to the individual heart; something that is going to make the soul superior to material conditions; something that is going to make man independent of the things that have hitherto bound and riveted him. This is the call for a fuller Christianity—for a new thought—a something to grip men's hearts and minds and make them love—love—love with an undying affection; love well enough and big enough to accept the philosophy of Jesus Christ, that if a nation take away your coat give him also your cloak, and if a nation smite thee on one cheek turn to him the other also.

Ah! How Utopian and how idealistic and impossible that seems to be when addressed to a nation: and yet is it not the imperative call upon an individual? Could the nations

have possibly lost more if they had turned the other cheek? Could the loss be greater if, when other nations took their coats they had given their cloaks also? Could more money have been spent, more blood shed, after all? It seems to me that all the benefit of the doubt is on the side of him who said, "Whosoever shall smite thee on thy right cheek, turn to him the other also."—Matt. 5:39. Of what value is it to resent an insult if by the resenting of that insult you plunge a nation into misery? If one man, just one angry, malicious mortal, can precipitate a nation into grief, then I ask of you if one man thinking a true thought, a big thought, a love thought cannot have a similar effect on human consciousness? Are we going to stop thinking true thoughts because we are few?

Perhaps you ask why Jesus should prophesy the abomination of desolation. How was it possible for a man to see visions, such as we see today in all their horrible hideousness? As dropping a pebble into the center of a placid lake is going to produce circle after circle until it reaches the boundless shores; and continuing through a prolonged series of vibrations produce a turbulent condition; as a tone of music can be maintained and never stop, but vibrates into endless space, so it is with thought. Jesus knew that the thoughts of his day were bound to externalize themselves in conditions such as we are seeing today. He prophesied the abomination of desolation when he said, You are not willing to adopt my philosophy; you are not willing to love; you prefer to envy and hate.

The government of today is a reverse of the order. It is just as possible for us to precipitate peace in the distant future, by thinking thoughts of peace now, as it has been for the race to precipitate this greatest of all atrocities by constantly holding it before the mentality. I do not blame the nations. God pity them all! God comfort them all! None of them are wholly to blame; none of them are wholly virtuous.

When this great war is over it is for you and for me to see what we can do. Meanwhile, let us see that we are

about our Father's business. It is not for you to apply it to your neighbor. Let us see to it that we apply it to ourselves.

Two good luncheons were spoiled for me, one by a pro-German and another by a pro-Ally. The subject of their conversation was their pet sympathy. The pro-German was a man very earnest, very good, but on this subject he waxed not only eloquent but almost insane; it drove the blood to his face and made him almost apoplectic. The other was a woman and strangely enough, when she began to defend the Allies, the very opposite condition manifested itself. Her face was pale as a ghost. Now you know you cannot eat luncheon in such company as that with any degree of pleasure or digestion.

I merely mention it because of the physical effect of being pro-anything except pro-Humanity. Can you discuss this subject and be pro-Ally or pro-German without feeling a certain amount of physical distress and mental distress?

Let us, then, resolve to be pro-Humanity. There are no Germans, no English, no Italians or Russians—all men are the sons of God. Hold them as such; think of them as such. Be kind and charitable and look back upon the history of the nations and see for yourselves if there have not been predisposed and remote causes making for the very thing that takes place today.

We usually look for the mental, not physical cause in healing, for which we obtain a mental, not physical antidote. If there is worry, if there is grieving, if there is envy, if there is usury—anything un-Christian—then I find the consequence of that sin in some certain form of disease. And so it is with a nation. Be charitable; but do not ascribe warfare to God. See it as the natural consequence of wrong thinking. See it as it is. This will help you.

[An address delivered by W. John Murray, minister of the First Church of Divine Science, New York. This, with another address entitled "Peace," has been printed in a book now being distributed by our good friend, Howard A. Colby, Plainfield, N. J. No price is given for this booklet, but full information can be had by sending to W. John Murray, 113 West 87th St., New York City.—EDITOR.]



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

THY WAY



AN individual, is just another way of expressing "Thy Way." Direct your own life, do your own thinking. All that there is to be learned is in the consciousness of man; it needs only be brought to his recognition. Books, teachers and metaphysical lectures are an avenue through which the Spirit of Truth in them communicates with the Spirit in you and brings to your remembrance the Truths of Being. We do our own eating and drinking; why not our own thinking? We appropriate, assimilate and digest words just as surely as we do food. This is the reason why we come back to our favorite author or writer; he feeds our souls and his Spirit with ours does meet. To be open and receptive to new ideas, even though they flatly contradict every opinion we may have previously formed, is the attitude of mind necessary if one is to feel the confirmation of the Spirit within and grow in knowledge and understanding.

Every word of Truth spoken is impressed upon the Universal Consciousness and when man is ready and willing to receive, he lifts up his heart in prayer and aspiration and finds his own. No truth is ever lost. What you do not understand today may be an open door to you tomorrow, through which you will enter into greater degrees of realization. There is no condemnation in the mind of one in the Christ consciousness, even though there be diversities of opinions. "When he, the Spirit of Truth, is come, he shall guide you into all Truth." Your viewpoint only shows your location on the ladder mounting heavenward.

But the light of a new era is dawning. We welcome the freedom of thought of this day, the day of the individual. This is a day of new friendships. Not that friendship as we have heretofore conceived it to be, as operative between two persons of like tastes and interest, but that greater wealth of love that makes us able to hear or read with composure entirely new ideas, and to weigh and question within

ourselves, "If this be Truth, where am I in the scale of Harmony?" It is a common occurrence in Truth for many people to think the same thing. When open and receptive to the inflow of Divine understanding, Spirit gives us absolute, unchangeable Truth, and we know that we know. Knowing is a spiritual quality and governs our growth. We need not travel the road of hard experience if we *know*. Knowing is the culmination of receptivity to Truth and necessary before we can go our way in peace and understanding.

It is a great realization, this knowing that every man shall go his own way into the kingdom of God. It frees from criticism, condemnation, strife, greed, envy and authority. If the world could realize this it would be freed from many forms of bondage and many of its symbols would be transformed into means of unfoldment and growth. Marriage would become cooperative, parentage become guardianship, business become constructive, educational methods be freed from formality and suppression, and everything serve to bring forth the self after its own Divine pattern, giving a joyous expression of life and liberty to the children of men.

To go our way is to express the Real Self. The inherent self of each individual is Christ, and those who have found this Self are an inspiration to others seeking the way. Christ is the central Son about which all our ideas must revolve when we become conscious of the Truth that our business is to shine and lighten up the paths of other men. Unfolding the Christ in ourselves and in the race is our mission as individuals. Individuality is our stamp of divinity, and God's lesser creations are as distinctive as his greater ones. The rose with its rich coloring and fragrance is no less beautiful than the dainty violet. Each are content to be the expression of the idea that created them. The birds are individual in their expression. Listen to their songs! We know them by their music. The mocking bird may sing the song of the lark, but he does it in his *own* way. Man finds his greatest contentment and satisfaction in being himself—his God-self—and is always reaching up and beyond his present expression to untried heights. This is his way of growing

God-ward, his way of attaining perfection. No two individuals are alike. Each is an expression of the Infinite; each is going his way, the way that leads to the perfect unfoldment of the Christ implanted in him from the beginning. When man becomes conscious of his Divine nature, he seeks to contact the Father-Mother principle in his heart. He seeks to be God individualized.

We may find much in our daily life that will force us to a decision whether we shall follow the way of our associates, relatives and friends, or keep true to our own orbit. These are things that must be met by every overcomer. No progress is made until we become positive with the conviction that all are free expressions of the One Mind, and with each man rests the power of choice as to whether he will cater to his personal self or deny it for the realities of the God-self. When we set others free, we free ourselves, and others free us. This is the only true method of dealing with personal attachments that were formed in ignorance of our Real Self.

We are all branches of the same Vine, and the perfect expression of each vine perfects the whole. No man liveth unto himself alone, and the way each of us goes does vitally effect the race, since it is through thought or example we shed our influence and radiance near and afar. This makes us doubly responsible as individuals. How we need to be impressed with this Truth! Every moment we are pouring something into the Universal Treasury. Will it beget roses or thorns? To maim one member of the Christ body is to mar the perfection of the whole. So to maim ourselves through false thinking is to cast a blight upon all. We are no longer content with doing only that which nurtures and upbuilds one family circle, but the whole human family. This is the age of Universal Principles, of Man Universal, of which Jesus is the perfect type.

Jesus taught the joyous way, and promised that we might be filled with the joy of victory, and crowned with liberty and life. Jesus radiated happiness wherever he went for he radiated Truth. He saw back of the appearance and understood, thus dealing with causes instead of effects. He

was so charged with the consciousness of his divinity that his whole life was absorbed in expressing his Christ self.

Emerging from the personal self into the individual involves three phases of conscious growth. First, the "John the Baptist" consciousness; second, the understanding of Divine Law and its practical application, and last, the culmination of both these in Being. While all three processes are intermingled, yet they are distinct enough to be recognized in the unfoldment of individuality. The "John the Baptist" consciousness applies to our cleansing and purification, to the letting go of personal, intellectual conceptions, when we perceive that there is One to follow who is infinitely greater. We begin to incorporate ideas of Truth into mind and the old negative thoughts, either good or evil, go through a process of cleansing. This is the real repentance. In this stage of growth, we see our shortcomings and are willing to loosen them, that we may be baptized with the life and substance of reality and Truth, though we may be only slightly conscious of what we are really seeking. But an emptiness implies a filling in, and the true is always on its way to meet us when we let go the false. There are no waste places in God's plan of the universe. Every plant goes through the same processes of growth, there being slight differences on account of the quality of the soil, the fertility of the seed and method of cultivation. Even so with man. If some of us have more earthly conditions to overcome it is only because we have more firmly rooted ourselves in that quality of soil. If, through a process of personal thinking man becomes attached to earthly conditions, it follows that through a process of Divine thinking he can attach himself to heavenly, harmonious environments.

During the second process of unfoldment, when we have heard the Father's voice proclaiming, "This is my beloved Son," we begin to seek the principles governing the life of a Son of God, so that we may be conformed to them and not to the standards of the world. Jesus left a complete record of Divine law and its perfect fulfillment in his own life. He said, "If a man keep my word, he shall never see

death." The demonstration of eternal life is the goal for man, and accounts for Jesus' continual reference to life, and his lessons with growing things as a central idea. Living the life, being true to our Christ self, does surely lead to its perfect culmination in Being. Step by step we enter into *being* what we know to be the perfect. This realization underlies all progress. Constantly we are reminding ourselves: "I am now; I am perfect; I am the child of God; I am that I am; I am the Word made flesh; All that God is, I am; I am pure in heart; I see God; I am the Christ, the Son of a living God; I am holiness, perfection, harmony; I am Being Itself; Be still, and know that I am God." As we continue planting these God-seeds, and the cultivation of them through prayer and meditation, we are making sure and certain their final yielding of perfect fruit—the unblemished, natural expression of Spiritual Being. This is the selfless way, the path each of us must finally tread, the straight and narrow way that leadeth unto life. It is Thy Way; the Christ in each individual living itself through us. We rest in it.

ANSWERS TO QUESTIONS

Explain: "He hath mercy on whom he will, and whom he will he hardeneth."—Romans 9:18.

In interpreting Scripture, we are continually reminded that we must rightly divide the word; that the Bible is a record of man, both mortal and spiritual; also that not all the writings of the Bible are inspired by the Spirit. Paul himself admits that he was not always inspired. Reading the whole of the ninth chapter of Romans, we find that Paul teaches that there is no unrighteousness in God. There being no unrighteousness in God there can be no mercy in God, for there would be no occasion for the exercise of mercy. To realize that God is the Absolute Good, the One Power and Presence, is to forever absolve from mind the idea that God beholds anything unlike his own perfection and forever annuls the belief that God recognizes evil in any way.

It is true that man comes under a law of mercy and compassion, brought about by his own thinking. Man's only source of life is God. If he becomes involved in his own personal thoughts, shutting out the inflow of Divine Life, he becomes hardened through willful ignorance of the God principle in his own being. The longer he continues in this state of mind, or disobedience to his indwelling Christ, the more inharmonious becomes his condition. He separates himself from the harmonious Love Principle (God), and it seems on the surface of things, that God has no mercy for his afflictions. God does not change or vary to suit conditions. Causes generating hard conditions must give way to the understanding that man is responsible for all that touches his life. Immediately man begins to think on those things that contribute harmony and health; he touches the harmonious Principles of Being and discovers God to be a loving Father.

God is always a loving Father, but only as man becomes *conscious* of it through true thinking does he enter into sonship. God is Love. Love is always merciful and kind. Love is harmonious, and when operating in the consciousness of man does not destroy or afflict. God is always willing to bless his children, but the choice of being blessed—or being “hardened,” is left to man.

“All the paths of the Lord are mercy and truth unto such as *keep his covenants and his testimonies.*”—Psalms 25:10.

* * * * *

Explain: “But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.”—Matt. 6:7, King James' Version.

Jesus sought to instill into the consciousness of man that if he knew God as his Father, and understood the various attributes of God as always operative for his good, he would not need to follow after the customs of the world in securing the necessary things. God, being the One Good

out of which all is made that is made, and all intelligent, could certainly be trusted to supply all the needs of his own family. Jesus taught simplicity, trust and confidence in the Father as being already the fulfillment of all our desires, and he assured us if we prayed, believing, we should receive.

This Scriptural injunction is applicable at this stage of our unfoldment. Students of Truth beginning to handle affirmations cannot expect the fruits of Spirit unless the words they speak become living words in consciousness through their belief in the Power of Truth. We are not heard for our "much speaking," but because the Substance of Spirit enters into our words and contacts Omnipotent Substance (God), and brings forth after its kind. When we rehearse affirmations just because they are given us to hold, with no thought of their inner reality, or in a doubtful state of mind, they become "vain repetitions." It is true that a declaration of Truth may not at the first repeating find lodgment in our consciousness, and we may repeat it over and over before it becomes a living word, but the attitude of mind as we go through this process is the seed that bears fruit, is the assurance of the harvest. It is our mental attitude toward everything we contact that shapes the affairs of body or environment. Nothing outside of man can effect him; it is the quickening Spirit within that charges our words with Substance and Life.

* * * * *

What is meant by doing the will of God?

The fulfillment of the fruits of Spirit in the life of Jesus Christ is the evidence of the will of God operating in man unto his perfection. The will of God is perfection, holiness, absolute spirituality. Will is related to dominion and authority, and Divine Mind, the creative factor of the universe, must have willed to speak the Word that shaped the order and harmony of its own ideas of perfection.

Jesus illustrated in various teachings that the will of God is harmony and wholeness for his children. "Even so it is not the will of your Father who is in heaven, that one

of these little ones should perish." The will of God and Divine Will are identical. The will of man is the shadow of which the Divine will is the substance. All the bondage of man comes through exercising his will in ignorance instead of divine understanding. When we think and act in harmony with the truths of our Being, we are conformed to Divine Will. One touches Divine Will through mental cooperation. Health and prosperity both depend, in a large measure, upon the full expression which comes from understanding how to use the will aright, as it is through his will that man has freedom of choice. All fear and discord must be denied in order that the will of God, which is perfection in us, may come forth and glorify mankind and the earth with its wholesome, good fruits.

The will in its pure, unadulterated state acts easily, perfectly and without effort, for it involves love, not force; joy, not grief; freedom, not bondage; harmony, not discord. The will of God is to be established in the earth (realm of manifestation) as in heaven (realm of mind), through the union of man's will with the Divine. The ideas of man's mind harmonized and attuned to Divine ideas, through prayer, affirmation and consecration make the perfect unity.

* * * * *

What is the Holy Ghost?

The Holy Ghost is third in the Trinity, which in theology is designated, Father, Son and Holy Ghost. In metaphysics we approach the Trinity and more readily realize its meaning through the terms, Mind, Idea and Expression. The Mind fathers (begets) the idea or Son, and this idea working in consciousness, becomes a quickening Spirit, or the Holy Ghost. Manifestation is the evidence in the outer of the idea, which has been imaged in the mind. To be "filled with the Holy Ghost," is to realize the activities of Spirit in individual consciousness. Holy Ghost is identical with Holy Spirit. The quickening of man's soul by the Holy Ghost is peculiar to each individual and must be experienced to be understood.

SUNDAY LESSONS

SUNDAY, DECEMBER 31

AN AWAKENING.—Mark 5:21-24, 35-43.

21. And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

22. And there cometh one of the rulers of the synagogue, Jarius by name; and seeing him, he falleth at his feet,

23. And beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live.

24. And he went with him; and a great multitude followed him, and they thronged him.

35. While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further?

36. But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.

37. And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

39. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.

41. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

43. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

SILENT PRAYER: *I am awake in Thy likeness.*

This lesson may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its

affectional nature fall asleep, and again awakened it through the lifting up power of the illuminated *I Am*.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the little maiden was dead, Jesus said, "Only believe."

Jesus saw deeper than those who were not spiritually awakened, and to him death was not what it seemed to them. They looked upon it as a total cessation of life, and the horror of it made them wail and beat their breasts. Jesus always saw that death was a very deep sleep, and so spoke of it in this as also in the case of Lazarus. It is so referred to almost universally in the Epistles—"Those who have fallen asleep."

An understanding of this is wonderfully helpful in awakening people out of this deathly sleep, which sometimes, even quite frequently, overcomes the mind without any adequate physical or mental disability. The belief in death is a power in mortal consciousness, and myriads "fall asleep," by admitting this hypnotic state into their minds. Children, being very sensitive to thoughts, are susceptible to this delusion, and thousands die from fear of death cast upon them by doctors and friends.

The healer needs to put out of the very atmosphere of the room, as well as the patient's mind, all thoughts that believe in or fear death. Jesus put them all out of the house, and with Peter (faith), James (judgment), and John (love), went in and said unto the maiden, "*Talitha cumi*," Aramaic words, which are equivalent to, "Rise, dear little maiden." What a touch of tenderness and that sweet sympathy which makes the whole world kin is here displayed in the nature of Jesus. "And straightway she walked," and he told them to give her something to eat. This is so exactly the experience of modern healing that we can well believe that it actually occurred. In nearly every instance the freed patient calls for food.

In the last quarter of a century this case of healing has

been duplicated in various phases many times by modern metaphysicians, but no especial attention has been called to them, those who were witnesses having even doubted that the persons raised were really dead. And we rejoice to say that they were not dead—that there is no such thing as that awful condition of conscious oblivion which the sense mind sees and calls death. There is no loss of identity, no departure, no forgetfulness. All that ever was is here now in its varying states of consciousness. The true resurrection is to come to a realization of this—to know it in both its subjective and objective aspects. That is what Jesus did.

SUNDAY, JANUARY 7, 1917

TRUTH COMES TO HER OWN.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

SILENT PRAYER: *The truth that I am the Truth does not surprise me.*

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth declaring its mission and power in the place of its development—the common, everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a type of inferiority; it was considered a community of commonplace, if not disreputable people. “Can any good thing come out of Nazareth?” Yet here in this scrubby village Jesus was reared—here in your mediocre mind the Christ Truth is expressed.

But we know these trite statements of Truth so well—they are so familiar to us, that we cannot conceive that they are the mighty power which we are seeking to relieve us from the bonds of sense. “Is not this Joseph’s son?” But in no other place will we find the Truth that sets free—the power that brings salvation from every ill is within thee; it is in the gracious words of the indwelling Christ. “This day is this Scripture fulfilled in your ears.” Every day your inner ears are filled full of this Truth. You know the right, you know the just, you know the pure. This is the Scripture written upon the heart which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and doing? Then you are not receiving the Christ

Spirit in its right relation. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast him out of your midst.

All permanent healing, all true and lasting reform of character, is brought about through spiritualizing the mind. When the Christ "comes unto his own," he comes with this thorough process as the foundation of his work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, are not highly prized by those who seek thorough regeneration. These things are possible, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

SUNDAY, JANUARY 14

I AM QUICKENING THE FACULTIES.—Matt. 9:35 to 10:8.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

SILENT PRAYER: *All the powers of my being are open and receptive to Truth.*

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Right here is where man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I* upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place and the various changes incident to human birth and death are ignored by one who sees the unity of spiritual life. All the factors entering into man's being are visible to such an one and he says, "You shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I Am*. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the *I Am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions.

But there is yet no organized harmony—"the people [thoughts] were scattered as sheep having no shepherd." The *I Am* must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relation established, so that it will not be necessary for one's special attention to be directed at the Will or the Judgment in order to have them function in spiritual ways—they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to which you give authority to cast out all discordant thoughts, are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Their specific work is in your own consciousness, the educating of your own *Is-real* thoughts—the error or *unreal* thoughts are to be utterly cast out. The *I Am* roams the universe through, and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

"Go not into the way of the Gentiles and enter not into any city of the Samaritans." If in healing another you lose vitality, you are letting your Andrew (strength) go "into the way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

SUNDAY, JANUARY 21

JUDGMENT AND MERCY.—Matt. 11:20-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

SILENT PRAYER: *May all the thoughts of my mind be well-pleasing in Thy sight.*

Cities in the Scripture are symbols of fixed states of consciousness. As Jesus warned the scribes and Pharisees that harlots and sinners would get into the kingdom of heaven before them, so he rebuked certain states of mind fixed in self-righteousness. Chorazin and Bethsaida were doubtless cities of the Holy Land (although neither has been definitely located) and witnessed the mighty works of Jesus, yet were not moved to change their ways and accept the Truth. They are types of minds that are fixed in their ideas of what is religiously proper and do not open to the more interior phases of Truth. The openly wanton and wicked cities of Tyre and Sidon stand a better chance in the day of judgment. That is, those who are wholly wrong will offer no excuse when their sins or shortcomings bring them before the final law of adjustment—they will

admit their errors and repent. But those who have a limited amount of Truth, which they hover over and declare to be the whole of Truth, are in danger of mental and spiritual crystallization.

Capernaum represents Christian sympathy, which has been exalted unto heaven but shall be brought down to hell, or Hades, the abode of the dead. That is, the sympathy that pours its thought-substance out to error. It is that sympathy that helps the sick along in their delusions by sympathizing with them. It mourns over the dead and adds the burden of death-thought to death. It joins with those who grieve, and grief wears its weeds of sorrow in every home, and every heart slows down its joyous beats to meet the measure of the mournful thought. Yet the praises of the "sympathetic tear" are sung by poets; orators eulogize it and preachers enjoin it. Thus it is "exalted to heaven." But when Truth is revealed by her works, casting out these demons of sickness and raising these dead, then false sympathy is brought down to Hades—nothingness.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

All those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and have surcease for their souls. All those who are striving to sustain the demand of mortality, according to the worldly standard, are bidden to come to this meek and lowly Christ within and find rest.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUHOOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
 (Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

December 20, 1916 to January 20, 1917
 Held daily at 9 p. m.

*Arise! Shine! Thy Light is come and the glory
 of the Lord is risen upon thee.*

PROSPERITY THOUGHT

December 20, 1916 to January 20, 1917
 Held daily at 12 m.

*I willingly submit to the Spiritual Law of Giving
 and Receiving, and am satisfied with
 Divine Sufficiency.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity Workers at Kansas City, Missouri, in their ten a. m. Silence, from December 16, 1916, to January 15, 1917.

December 16th to December 31st.—John 12:26: "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

December 31st to January 15th.—II Peter 1:5-7, 10: "In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if ye do these things, ye shall never stumble."

THE UNION OF GOD AND MAN

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God, yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood.—Emerson.

EXTRACTS FROM LETTERS

WRITTEN TO TRUTH STUDENTS BY THE SOCIETY
OF SILENT UNITY

The first lesson that every Truth student must learn (and there will be but little progress until this lesson is learned) is this: If a demonstration is delayed, "look within" for the cause. The sole cause of every condition in your life, whether good or otherwise, lies in yourself—never outside. Appearances often lead people to believe that this person or that person, or this or that thing, is to blame—but never allow yourself to be misled by any such thought.

It is all in you, and that is the reason that you are master over fate, and can change any condition in your life that is not up to the standard you have set for yourself.

The sensitiveness of which you write is, as you suppose it to be, the cause of your seeming unhappy state of mind.

But, this sensitive condition has been built up by your own thoughts, through your past years of thinking, unwittingly, as it were, for the start of it all has doubtless long since passed out of your memory. It began and is now sustained by your looking to the outside altogether, and judging wholly by appearances. "Judge not by appearances, but judge righteous judgment."

Now the very first start of it all was in your misconstruing some word or act upon the part of another. This process, once started, and never checked, went on increasing, which is according to the character of mind activities. The more you thought about it, the more it increased.

This resulted in the next habit of mind, and this is the worst habit that mind can form—that of self-pity. You formed the habit of "feeling sorry" for yourself, of sympathizing with yourself over some fancied slight, and this habit, also, through unchecked indulgence, has gone on in-

creasing, until the results are those which you have described in your letters.

Now this is the whole truth in a nutshell, but in order that you may get the full benefit of this statement, and see it clearly through your own understanding, it will be necessary for you to think much upon what we have written, and also to study into the activities of your own mind.

These habits have resulted in building up what is termed in metaphysics "personality." It is "personality" which thinks much of itself, and strives for the love of others, which is disappointed, which suffers, and which is filled one day with hope and the next with despair, all on account of what it thinks it sees on the outside.

The sure remedy for all this is to deny personality, and awaken your own Christ Mind. This Christ Self is your own real self.

Turn your attention within to this Mighty Helper, and awaken to his Presence in you, by daily affirming: "Christ is now quickened in me, and his Mind is manifest in all that I think and do."

Hold the above thought also for your friend, or any one else with whom you have dealings.

* * * * *

In answer to your request for an explanation of Matt. 15:11; "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," we would suggest that a careful reading of the verses that precede this one would help to clear it up. The scribes and Pharisees were complaining to Jesus, because his disciples had transgressed the traditions of the elders; that is, the outer forms, observances and ceremonies of their civil and fixed religious laws and customs. One of their main objections was that Jesus' disciples had not washed their hands before eating.

In spiritual understanding, you can readily see that the mere fact that their hands had not yet been washed, would not materially affect the disciple's inner spiritual growth. Of course, after one had received a thorough inner spiritual

cleansing, as a natural sequence, he would see that his body was also clean. But Jesus realized that the scribes and Pharisees looked only to the outer appearances and custom in their religious worship, and had not yet touched the indwelling Spirit of Truth that giveth life. They were yet worshipping according to the outer form, or "letter that killeth."

That is why Jesus called them "hypocrites," and said that they honored him with their lips, but not with their hearts. Then he called the multitude together, and gave the parable you mention, explaining that it did not matter so much, if in their spiritual progress they broke away from the old traditions and customs of their forefathers, as it did if they broke the Law of God by the words of error that came out of their hearts and mouths. At another time he taught them, saying, "Ye have heard it said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" and, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees [those who only obey the outer forms and customs of religion], ye shall in no case enter into the kingdom of heaven."

The intents and desires of the heart attract the ideas, which come into the consciousness of the individual. Ideas produce thoughts of a like character, and the thoughts bring the desires and intents into manifestation. When one lusts after the "flesh-pots of Egypt," then it is not the flesh-pots that defile, but the lusts of the heart, which call for and bring into manifestation these flesh-pots. Jesus knew that when they redeemed and spiritualized their minds and hearts, they would no longer lust after those things.

* * * * *

Concerning your reference to the article explaining Spiritual Marriage, we do not in any way interfere with the free will of others, either in marriage, regeneration or abstaining from meat-eating. But when we come into the knowledge of the Truth, salvation can come only through

the redemption of the entire man, Spirit, soul and body, and this can be brought about only through regeneration. It is our work to teach this Truth and leave it to the Holy Spirit to quicken the individual to see it.

The Spirit of Truth, through various avenues, has sought to teach the Truth in its purity all down through the ages, but only one man (Jesus Christ) accepted and demonstrated it in the Absolute. The testimony of Jesus is, "The Spirit in man will teach him all things," and we know that the Spirit of Truth is the one and only safe guide to follow. Moses explained the Absolute Law, but the people would not accept it; so he gave them another that they would accept, but it was not the Absolute Truth. Jesus explained this was because of the hardness of the people's heart, and their lust after the flesh, "but from the beginning it was not so." At another time, he said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he;" and "Ye must be born again," born of the Spirit.

We find in many places in the Bible, according to their own admissions, that the writers were not always inspired. On other occasions, they modified their talks, because of the unwillingness of their hearers to accept the Absolute Truth. Paul acknowledged this in the seventh chapter of I Corinthians. He was speaking to those who lusted after the flesh, and he said, "Seeing that many glory after the flesh, I will glory also;" and "For the good that I would I do not: but the evil which I would not, that I do." As they would not accept the Law of regeneration, he was teaching them the highest form of those "born of women." At the same time, he realized, "It is good for a man not to touch a woman."

Purity is Absolute; the same for the married as for the unmarried, and all of Jesus' teaching proves the necessity of regeneration in the demonstration of eternal life. Paul says to be carnally minded is death, and Jesus Christ, in the twelfth chapter of Mark, sums up the whole question in

these words: "For when they shall rise from the dead [come out of the carnal consciousness], they neither marry nor are given in marriage: but are as the angels [Divine Ideas] which are in heaven." This does away forever with the idea of sex in any of its phases.

The article, to which you refer in **UNITY**, does not advocate the living together of men and women who are not married, and it expressly discourages following the teachings of so-called "free love." In fact, it teaches that **Absolute Purity is the Law**, and all relationship between men and women must be kept absolutely on the spiritual plane, if they would attain the Christ standard.

Within each individual are both the male and female, which are qualities of mind—**Wisdom and Love**. When one comes to realize this in the fullest degree, there is a union of the two; the marriage mystically spoken of in the Scripture takes place in the consciousness, and one no longer finds it necessary to seek in the outer for an expression of either of these qualities. However, up to this stage of growth, an interchange of spiritual thoughts and experiences between men and women in the form are helpful. But the union in the individual consciousness is far more satisfying than any outer communion could ever be, even between the most harmoniously mated man and woman.

When two have gone through a legal ceremony, each, to a more or less degree, binds himself to the limitations of the other's personality. It also tends to make their lives revolve around each other, instead of leaving them open to the universal. But, as Paul states, this discipline might prove a lesson for some, and no fixed rules can be laid down to fit all people in their various degrees of development. Then the customs of the world make it harder for the married, than for the single, to live the life of purity, because the married enter into temptation in many ways that the unmarried do not. At any rate, a man and woman should never under any circumstance agree to bind themselves to each other until they come into spiritual understanding of the forces of being, and have proved satisfactorily that the con-

stant association thus brought about will tend only to spiritual growth.

By precepts and example Jesus set up a new standard between man and woman, when he said, "Ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life," and "He that is able to receive it, let him receive it."

Now, in the matter of foods. We know that Paul did not eat everything that came to hand, "asking no questions." Neither would anyone else. A literal translation of this would include all kinds of creatures and vermin. However, all kinds of food is referred to in the Bible as "meat." Experience teaches that food produces results in the body similar to its own character. It is easy to see therefore, that one in the regeneration can no longer fill his body-consciousness with the "lusts" and "passions" contained in animal foods. Then again, the commandment, "Thou shalt not kill," includes every living creature.

While we believe that there is an outer meaning to all prophecy, and that no doubt the incidents related in the Bible really happened, there is also an inner interpretation, and since this is the most necessary in our overcoming, we always seek to give the Scripture an individual explanation. From this standpoint, you will find that the entire Bible relates to man in his overcoming, or journey from material to spiritual consciousness. We are right now in the day of Revelations, and the Spirit is awakening the whole race to a new life and understanding, and no one can expect to go on being satisfied in the old, material sense ways. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Our Correspondence Lessons help one to comprehend the foundation principle of Truth; the true character of God

—of man, and of man's relation to God. When this is thoroughly understood, such problems as the one you mention are easily solved.

* * * * *

The only way that any one can receive love from another, through Divine Law, is through unifying himself with Divine Love.

Study the character of God, and his Love. Most people make the mistake of confusing Divine Love and human love. There is a vast difference. You must realize the true character of Divine Love, and identify yourself with that Love. In other words, you must learn to be that Love. Do not try to influence others to love you, nor even think about whether they do love you or not. Overcome the habit of thinking along this line, for this habit of thought is standing right in the way of your demonstration.

If you feel a temptation to fall into the old habit, take this thought: "God loves me, and approves of what I do."

Just establish that thought in your mind—make it a part of your daily thinking—and believe in it, and you will soon have no cause to complain of the way others treat you. But you will have to let go of the other habit if you want to demonstrate.

Divine Love is that Power which is so mighty that it does not seek anything. It does not have to. All persons and things seek it. It is this Love which you are seeking, and no other love can ever satisfy you.

Quicken this Love in you, by often holding: "The Spirit of Divine Love is now quickened in me and is active in my affairs."

"The Inspiration of the Christ Consciousness in me is my Understanding, and I know and understand all about Divine Love."

* * * * *

FROM A CANDID READER

Dear Friends—The coming generations, if they follow strictly your pure teachings in regard to the subject of regeneration, will have occasion to sing joyfully forever praises

to his Holy Name, for they will bring on the Millennium just as surely as two plus two is four, and in no other way can it be done. I was more than delighted sixteen years ago to discover that Mrs. Eddy had the courage to come forth and declare for the pure life of regeneration, but it has been my observation that Christian Scientists (practitioners and all, or nearly all) preach regeneration and practice generation.

One of their first declarations to be made in the denial of error is, "There is no sensation in matter," yet they immediately turn around and attempt to find sensation in matter. Naturally, I was disgusted with such hypocrisy and, of course, could entertain no faith whatever in such would-be healers, who were no more than mal-practitioners. If a person still feels the necessity for sexual intercourse, he can in no wise truthfully declare Christian Science principles. He is at once a liar. Hence, I turn with a feeling of comfort to Unity, for you dwell and continue to dwell on this most vital of all Christian precepts—the very urgent need for a life of regeneration.

This outburst is inspired by reading pages 348-9 of October UNITY. The poor, deluded questioner asks, "What is the goal of man?" To one understanding the beauty, the harmony, the peace, the uplift of a life lived purely, how ignorant and low minded this sounds. I have in mind the case of a miserable young wife, the mother of three screaming babies in three years (she and her husband are Christian Scientists, so they know better); her health is nearly gone, and she is anxious to be even worse so that she cannot possibly have any further physical attraction for her husband! What a state of affairs! What a wonderful thing is married life under such conditions! What a fine prospect for our young girls! How different it could all be!

Indeed, a sweet, dear, gentle-minded woman told me recently that she had had twenty abortions. Twenty! Think of her wretched life, and yet no one can blame any woman for objecting to having a family forced upon her, and compulsory birth is a sad thing. Can any poor woman

stand the strain of producing and raising twenty howling children? No, God forbids. With a sorrowful heart, I contemplate the beautiful, holy life of peace this same dear woman might be living with a Christ-like man. There is a crying, a desperate need for further explanation of the necessity for regeneration.

I have lived a great deal in public life, meeting men in public office who live mostly for greed and gain of all kinds, and many have said to me, "How does it come that such a buxom, healthy, pretty girl as you, can remain single? I can't understand why some man does not steal you. You are the kind who should marry; you don't know what you are missing!"

To tell them of the secret hope locked in my heart would be to throw pearls before swine. My mother was a spiritually-minded woman and worshipped the idea of regeneration, although not allowed the right to live up to it, and so it may be that I was born with the understanding and longing for a pure life. Although all my life I've been on the alert to discover a man of the same mind, so far I've failed signally. I should rejoice if, on this tiresome plane, I could be the companion, comrade and helpmate of a man risen to the knowledge of the nothingness of a sensuous life, and who actually practices the life of regeneration. My reading of the Bible convinces me that Jesus Christ and Mary Magdalene experienced this union of souls, and the unspeakable joy of a love known only to God's children, a love pure and holy—wonderful it was!

He is our example. We should *all* follow and rejoice!

I trust you will write more and more on this vital, powerful subject for good. I pass every copy of *UNITY* on to someone of my acquaintance and try to make the messages reach as many people as possible.

Assuring you of my gratefulness for your magazine and wishing you the greatest joy and prosperity, believe me. Faithfully yours—*F. K., Chicago, Ill.*

LITTLE LETTERS FROM THE FAITHFUL

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The most universal good that the race, as a whole, desires is health. Peace, harmony, satisfaction and joy are the offsprings of perfect health. To have perfect health one must realize that health is a principle, and is not subject to the limitations of the mind of the individual. Health, like all other principles, has certain laws governing its application. These laws are mental, and it is through thought that we become established in harmonious relation to the Universal Health Idea.

If you desire health, you must think health, talk health and move about as one possessing abundant health. Can you be joyful and think and talk of sorrowful things? No more can you be healthful and think and talk about disease. Declare that you are and have all that you desire, then all ideas of like nature in the Universal Consciousness move in your direction to bless and make true your declarations.

Every thought brings forth after its kind. When for a single moment you still those turbulent thoughts, and contact the presence of God, you will *know* once for all that there is an Omnipresent Power that penetrates and permeates your being.

Have faith in God as Omnipresent Power and Health. Fear not, but believe that God is the Supreme Power and can be trusted to care for his children. Do not ask to be healed of disease, but affirm your oneness with Health. Health is what you want, and so speak always of that which you desire. If all suffering people would begin to think

about that which they desire to manifest, instead of what they appear to be manifesting, and would sow only the seed they wish to harvest, the world would be literally transformed in a day.

Our readers often write that they get more courage and inspiration out of this department than any other in the magazine. Here is a striking illustration of the power of talking success and health instead of failure and sickness. Take the hint, and never mention your defeats nor ills. Talk about your health, your prosperity and your strength to do whatever comes to you to do, and see how it will stimulate your friends, and your own affairs.


People ask if we ever have failures in our work of helping people. No real failures. Some are slow to respond, and expecting an instantaneous miracle to be performed, are disappointed. But when they persist and learn the law, they are always finally helped.

The gratitude and generosity of the people who ask our aid is marvelous. We are often told that we cannot keep going on a free-will offering plan, but the fact is that we have been going right along in that financial way for twenty-five years, and there is more money in sight for us every day. Everybody wants to give us something for helping them, and hardly anyone tries to take advantage of the system. When we give with our whole heart, the patient can't do too much in return. Instead of feeling that we are not getting enough for our work, we find ourselves now and then wondering if we are giving value received for the generous offerings so kindly sent to us.

We publish each month extracts from letters received from our dear friends who have, through the ministry of Silent Unity, come into a greater consciousness of God as their Health and Sufficiency in all things. Here are only a few from a barrel full:

HEALTH

Amenia, N. Y.—It is now more than a week since I sent you a telegram asking prayers for my dear father. Be-

 RISE! Shine! Thy
Light is come and
the glory of the Lord is
risen upon thee.

fore the message the doctors told us that unless conditions changed in twenty-four hours an operation would be necessary. A trained nurse was summoned and while awaiting her arrival, and immediately after sending the telegram to you, I sat down in my father's room and read from Mr. Fillmore's book on "Christian Healing." I had no fear, but such wonderful confidence and peace. I felt that God was present and that your prayers and mine were answered. It was the sweetest and most precious experience I had ever known. My father fell asleep, and when the doctor and nurse arrived at four o'clock Saturday afternoon, both seemed surprised at his condition. Praise God from whom all blessings flow.—*L. M.*

Missoula, Mont.—Last winter my son was attacked with St. Vitus dance and seemed in a bad condition. I wrote to you for prayers, and all our friends and relatives in the faith held him in perfection. In a few weeks he was completely restored to normal condition. At that time thirty cents was all I had, but I sent it, small as it was. One of the beautiful things about Truth is that we are not measured by dollars and cents. I received as kindly a letter of thanks as though it had been \$30.00.—*Mrs. E. H. K.*

Cincinnati, Ohio—I wrote you, asking prayers for my mother for lameness. That day, her right knee gave entirely out, the tendons seeming to snap or slip. She was unable to put her foot to the floor and the pain was very intense. In the face of the sympathy of well-meaning friends who told of similar accidents resulting in long protracted or permanent lameness, it was not hard to regard the matter as an ill-omen. However, we insisted we had sent for help at the right time and were delighted to find next morning that she could hobble to the dining room by use of a crutch and spend the day in a chair. The next day she was still further improved and the improvement has been slow but steady ever since. The stiffness has entirely left her other knee, and the right one is decidedly better.—*E. S. P.*

Rockford, Wash.—I praise God with a true heart. I am able to walk without a cane. Glory to the Lord Jesus Christ, the Spirit makes me free, and I know my Father has healed me in Spirit, soul and body.—*Mrs. M. J. S.*

Encanto, Cal.—My wife wrote you that I had met with an accident and asked your prayers. I am glad to report that from the first I began to improve, although I had been very near giving up all hope. I was unconscious from about 11 a. m. until 2 p. m. I was taken to the hospital

and remained there from August 1st to September 2d, when I was brought to my home. During all this time I had no fever, my temperature was normal, my pulse regular and appetite good, although I was grievously hurt. We kept the good work going here, and kept to the faith, never wavering. We thank the Good Lord who is with us.—*J. W. R.*

Scotts Bluff, Neb.—I was very glad to get your kind letter as I was very much relieved from my suffering. I was in great trouble and pain with my hip and side, and all at once when your kind prayers reached me, I could start to walk again, and I am very thankful for the healing. Your prayers did me more good than anything else, for God is mighty, and full of love and healing power.—*Miss E. R.*

White Plains, N. Y.—I wrote you some time ago and asked for help for my little boy for infantile paralysis, and I received a letter from you saying that the work was being done. The Word of Truth is mighty to save, and the Lord God in the midst of us indeed is mighty. Truth has met and conquered—he has a normal temperature and his general condition is fine. He can move his arms and legs. It seems as if you must know the love and gratitude I feel for you who have “watched with me through the night,” for I have been so close to you in Spirit. God bless you, speakers of his Living Word.—*F. C. B.*

Carthage, Mo.—I have much to praise God for, and my heart is full of thankfulness for what he has done for me. My bowels were paralyzed for three years, but the last year I have not had to take a drop of medicine. My headaches are gone also.—*Mrs. F. M.*

Spokane, Wash.—When I first went to Mrs. D. she had given up hope and seemed to have very little faith, but since praying for her and asking your help, she is growing stronger every day. Her appetite is fine, and she enjoys a good rest every night. She can now move her left arm a little, and that is something she has not been able to do for a year after having thirteen of the best doctors and finding relief from none of them. God is surely good, and truly this is one of the most remarkable cases I have ever heard of. I also desire to thank you for my own improvement. I am not only growing stronger, but since asking for your Prosperity Bank everything seems to have turned to good.—*C. G.*

Rochester, N. Y.—I wrote you, asking your prayers in regard to my hearing. At first I could hear quite plain, but then my ears would seem to open and shut every time I

swallowed. However, I am now entirely free, for which I cannot be thankful enough.—*Mrs. A. W. P.*

Charter Oak, Iowa—At the time I wrote you for prayers for Mrs. C. she had been given up to die by three good doctors. She was unconscious most of the time and took practically no nourishment. She began to gain rapidly and at present is quite strong. She has not been able to eat much for years, but now she can eat almost anything. We are all so happy at her recovery. This is surely a glorious demonstration. How I thank and praise God for his wonderful love and power, and I also thank you for prayers and untiring efforts to spread the Truth.—*Mrs. G. W. W.*

El Paso, Texas—You may discontinue prayers for our little girl. She is cutting her last tooth now. She improved very rapidly after writing you last. She cut her stomach teeth without any trouble at all. I am so thankful for your help.—*Mrs. T. S. M.*

Nashville, Tenn.—I want to thank you for your loving prayers for our baby boy, who was so very ill with whooping cough. Our little girl was also ill, but I did not write again as I thought I could use the statement and prayer for both. They are both well now and I praise God that our prayers have healed them.—*A. M. W.*

Rusk, Texas—I can thankfully say that my mother is greatly improved. She is now at home, arriving the third day after writing you. She left home on a cot, not able to sit up long enough to be dressed, but came back sitting up in a car. The abscess broke in her head on her way home, which the doctors said would instantly kill her, but thank God for his wonderful power which has been manifested in my mother. I can never express my gratitude to the dear Unity people for their wonderful prayers through Christ Jesus.—*Mrs. J. N. D.*

Post Falls, Idaho—I wrote some time ago for healing for my daughter and myself. Her cough is gone and she is improving in other ways. I praise God for improvement, and I am beginning to manifest prosperity and acknowledge God's law of prosperity in all my affairs.—*Mrs. J. F. E.*

Fort Worth, Texas—A short time ago I wrote you, asking your prayers for my aunt, who was suffering from a peculiar trouble in her limb and arm. I am happy to tell you that from the time the letter was written she has steadily improved. She is now able to walk without pain, and has the complete use of her arm.—*Mrs. P. G.*

Cincinnati, Ohio—I am writing at the request of my

mother to thank you for your prayers, and to tell you that she no longer needs them. The severe sprain and stiffness in her knee, which two months ago threatened to result in total disability, has yielded to our combined prayers, and she is now going about with as little inconvenience as before the accident. This is the more remarkable in view of the fact that she has been unable to give it rest, but has been on her feet constantly. While we asked help only for her knees, I told you of an accident occurring shortly afterward in which she crushed her large toe. We held the health-giving affirmations for it, and are pleased to report that although the nail was so badly bruised as to turn perfectly black, the swelling and soreness soon disappeared, and the toe is healing perfectly without the annoyance of the loss of the nail.—*E. P.*

Chicago, Ill.—When I wrote you in March my husband was threatened with an operation, and through your instructions he was healed. Since that time both he and I have been healed of many minor ailments through your teaching, for which we are very grateful. I have been studying very earnestly and feel greatly benefited.—*Mrs. C. W.*

New Madrid, Mo.—Two weeks ago Mrs. M. wrote you in regard to her mother who at that time seemed to be in much pain and at death's door with what the doctors called gallstones. I have been nursing her and now she asks me to write you that she is entirely well. She has been almost an invalid for years, but is now praising and thanking God and her Unity friends for the perfect healing.—*Mrs. R. E. W.*

East San Diego, Cal.—I asked for your prayers for my teeth some time ago. My mouth and teeth are in the best possible condition now. I am very thankful to you for helping me to realize God's perfection in them.—*Mrs. S. S.*

Overbrook, Pa.—The little girl, for whom we asked you to pray, is still improving. The doctors expect to release her from the Infantile Paralysis hospital (where they have held her because they believe it to be a contagious disease) about November 1st. She can sit up and her intellect is perfectly restored. She is twelve years of age, and was terrified when she first realized her condition. We gave her beautiful thoughts from some of the beautiful things you have taught us. It was almost magical—she grew cheerful and happy; she laughs and sings and jokes, and insists that she will walk out of the hospital. It is a remarkable case.—*E. F. Le M.*

Swiftown, Miss.—I hereby acknowledge the recovery

of my little son, who applied to you for help in a severe case of tonsilitis. He steadily refused to have a doctor and was healed in about three days after writing you.—*L. M. G.*

Eveline, Wash.—Your kind letter and tracts received with many thanks. I certainly thank God for the Unity Society. I was better the next morning after sending my letter, and when "Health Hints No. 2" was received all trace of constipation was gone. I certainly praise the Lord for it. My eyes also manifest a great improvement.—*R. E.*

Portland, Ore.—I want to thank you for the prayers given me some time ago to dissolve some very painful warts. I am glad to say that within ten days from the time I wrote you they were entirely gone, and I am truly grateful.—*Dr. E. A. L.*

Malden, Mass.—About two weeks ago I wrote you, asking prayers for my husband who was stricken suddenly with loss of memory, and could not read. I mailed the letter to you on Monday and thought you would receive it by Wednesday; on that day he came downstairs smiling as usual and said he was much better. I felt so grateful to the Father of Love I wanted to sing praises to him, for my heart was so full of joy.—*Mrs. F. S. L.*

San Francisco, Cal.—Sometime last year I asked you people for prayers for my cousin who appeared in general poor health. She suffered continually from headaches. Her health has greatly improved and headaches have entirely ceased to bother her. Her financial affairs have wonderfully improved too.—*D. D. T.*

San Diego, Cal.—The Father heard me long before my letter reached its destination, and I was able to attend to all my duties as usual. I find a great improvement in my eyes. I was never able before to dress until I had first put on my glasses so I could find my clothes. I have been dressing, getting my breakfast and caring for my room for a week without them, and sewing and reading, and now writing without them, and I had worn them constantly for about thirty years. I praise God every hour of the day.—*A. W.*

North Yakima, Wash.—Last summer my mother wrote to you regarding me. At that time I had a nervous breakdown, and I am confident that my recovery was due to your efforts in my behalf.—*L. J. S.*

Philadelphia, Pa.—With thankfulness and much joy I write you of the good I have derived from UNITY magazine and Unity prayers. The dreadfully foul breath I wrote you about has entirely left me. It is wonderful, and I noted

a very great improvement in my throat and voice, which had given me a great deal of trouble for years. I feel that I am going to be able to sing again. Praise His Holy Name.—*Mrs. A. M. L.*

Palisade, Colo.—I am glad to say that Mr. H.'s leg is much better. I wrote you over a year ago for help for rheumatism, and I thank God and Unity that I am entirely whole.—*Mrs. J. H.*

Bluff Point, N. Y.—I have received great benefit from Unity through its teaching. I have come into a realization of my oneness with Spirit, and this summer I have worked upon a sore on my arm which for four years has resisted all prayers. Today it is entirely healed. I am growing in understanding of the Truth.—*Mrs. H. R. S.*

Lansing, Mich.—My husband has been healed of the abscesses in his ear, for which I thank you very much. I am thanking God every day for his goodness to us.—*Mrs. G. F. E.*

Vancouver, B. C.—A motorcycle knocked me down, and everybody that saw it was more than surprised to find me alive, but I firmly declared that there was nothing wrong with me. They wanted to take me to the hospital, but I said, "No, I shall go to my home." My glasses were broken, and the side of my face all torn, but I was all right in a day or so. Every one was greatly surprised at my being able to move around so freely so soon afterward. I never will forget what Unity has done for me. They called in a physician to see me, and he was so mystified at the marvelous change that he said, "What are you, a Christian Scientist?" and I told him no. He could not understand how a woman sixty years of age could so quickly recuperate from an accident of this kind.—*Mrs. J. E.*

Tulare, Cal.—A few days ago I wrote you for help for my right eye which was infected. It is now entirely healed—thank God. It began to mend the very day I wrote you.—*F. H. S.*

PROSPERITY

Birmingham, Ala.—Last week I wrote, asking you to please pray for me for prosperity, as I had lost my position. The same day I wrote you I received another one. I am so thankful for your help in this manner, and thank God for his goodness.—*Miss T. S. W.*

Cincinnati, Ohio—A little more than a week ago I wrote, asking you for prayers for a speedy and good sale of my five-room cottage. The answer was marvelous. I give thanks to God. On Friday afternoon when I thought you had my letter, I put up the sign and advertised. On Monday afternoon I had a buyer, and another looked at it by flashlight that evening. On Tuesday evening both buyers were there. One vacillated and the other wouldn't leave until everything was arranged. It was the man who had only seen it by flashlight. I said, "Don't you want to see it by daylight before binding the bargain?" He said, "No, my wife saw it when you had it cleaned. It suits her and I am satisfied." He bought it without having the title examined or getting a lawyer to do a thing. Such trust! The Lord led him surely into safe hands, for everything is all right and clear, and he saved that money, and I got a good buyer. My lawyer couldn't get over that man's trust.—*C. M. W.*

Detroit, Mich.—It is with the greatest pleasure that I am now able to advise you that my husband has procured a more agreeable and remunerative position. When I first wrote you we were apparently hemmed in on all sides by a maze of doubts and perplexities, uncertainties and misgivings. Being in such a mental state, we knew we would be hampered in all our undertakings. After I secured your aid, everything opened up beautifully, just as if an unseen hand went on before and cleared the way. There was a serenity and sureness of purpose in all the plans we made to better our condition. We thought of several avenues to proceed upon, but the very first plan we made led us to the right place and we are indeed grateful that we were able through you to place ourselves in the divine circuits and so find our good.—*G. M. R.*

Oklahoma City, Okla.—After all your goodness to me and mine I did not want to write without sending a substantial love offering. Praise be to God, and with loving thanks to you, I am happy to state that our financial condition is better than we ever dreamed it could be. My husband and I are both happy over this wonderful change in our financial affairs, and he realizes as well as I do that it was brought about by the persistent and loving prayers of our dear Unity friends. Now, for my report on my son. He has been up almost four weeks and is perfectly well in every way and quite strong. He lost seventy-five pounds while he was sick, and gained thirty in three weeks. The

beauty of it is that he admits that Unity healed him, and that if he had had faith enough to do without a doctor he would never have been as sick as he was. The doctor said that he had no chance in a thousand for recovery. When we were no longer undoing your works by giving material remedies, he began to improve and is now well.—E. G.

New York City.—I hasten to write you that my place came into visibility this morning. I have accepted the second part with Mr. ——— in "A King of Nowhere" and I am so grateful to God and you for your instructions and prayers. It is a double blessing, for we will play at home (Chicago) and I will be with all my people, whom I have not been with for three years. God is so good to me, and I bless and praise his name. You have helped me so much, and I in turn have been able to give out the beautiful thoughts to others. I can truly say, "Divine Order has now been established in my mind through my understanding of the indwelling Christ." I am so grateful for my understanding of the Allness of God, and that he alone is my Spiritual Source and Supply. I am very happy.—Miss W. W. W.

Stockton, Cal.—I wrote you, asking your prayers for prosperity. I can honestly say that there has been very little time since that date that I have not had prosperity, and in double measure too. I am continually having positions offered to me, and at a salary almost three times larger than that which I got heretofore. Do you wonder that I am grateful to you for your help, and the Truth and light I obtain from the study of your magazines and books which I read daily. I am realizing my at-one-ment with God more and more day by day, and look to him for all my supply. Things which I have wanted so badly for years and years have come to me in such a short time that I marvel at the result.—Miss A. O. R.

La Pine, Ore.—We have consecrated our new home-stead to the Master, for through him all cometh, and we have named it "Unity Place." We both realize that "in unity there is strength." My husband has been given a splendid position building beautiful bungalows. Each one he consecrates and builds the very best he knows how, and feels that the Father is guiding him all the time. We are the Master's workers.—Mrs. E. C. S.

Chautauque, N. Y.—I wrote you some time ago for prosperity prayers for myself and husband, to help us meet a payment at a certain time. The need was met in a most

unexpected way. He had a chance to sell his business as part payment. I am improved wonderfully in health through your help.—*Mrs. G. I. W.*

Sacramento, Cal.—I have been blessed so abundantly until my heart overflows with thanksgiving to God. When I first wrote you for prayers I was struggling along; behind with my rent, and it seemed that I would have to suspend my paper entirely. Then my health got poor. But great has been the changes. An opportunity came by which I purchased a splendid little home on very reasonable terms, and lifted the burden of high rent. I am now paying for my place. I have found greater success in making my collections, and my health is better. We are so thankful for our home, and are so happy in it.—*J. M. C.*

Bartlesville, Okla.—The inclosed offering does not adequately express my thankfulness to you for your help. I was in debt when I first wrote you. I received a position and like it fine. My health has improved much since writing you. I am sure that what you do is done in the name of the Lord, and I give him the praise.—*E. E. S.*

Portland, Maine—I had written you, asking your prayers in selling my home, and the very next day a man came to look at it. In one week he bought it at more than I thought I would get for it. I am sure it never would have been sold had it not been for God's wonderful power through Unity, and I thank and praise him all the time.—*Mrs. I. B. G.*

Pinole, Cal.—Please accept the love offering inclosed as a token of appreciation of the great good you have done for me and mine. Mr. E. has just recently been promoted to the place he asked you to help him secure, and we will now be able to start paying off the debts that accumulated while he was out of work. We praise God for the help received.—*Mrs. G. B. E.*

Kirwin, Kans.—You may discontinue your prayers in behalf of my husband. He telephoned to me yesterday that he had more jobs in view than he knew what to do with. He had tried for two months to get work, and then I thought of writing to Silent Unity, and surely the Law works quickly. I am filled with gratitude and thanksgiving. God bless and keep you in a continuance of this noble work.—*Mrs. D. C. L.*

Lakewood, Minn.—Here is another demonstration as to how he leadeth me. The place I had been expecting was not given me (God be praised and his will be done in all

things), but I did start to improve my own place, and I always had plenty. Lately I secured some work at Lakeside, transplanting trees and bushes, so that while I was working the still, small voice, the *I Am* within me said, "Why don't you write to one of the good nursery firms and get the agency to sell trees and shrubs for them, and you can get a good start on your five acres next spring." I had great success with strawberries this year. When I got home I had no need of writing, for there was a letter waiting for me from a good firm, and I am now engaged as their salesman. I can hear better. May God's blessings rest on you and your work.—*P. S. P.*

San Jose, Cal.—I want to thank you for the help that has been given me, as in three days after writing you for your prayers for prosperity I was offered a much better position than the one I had, which I am now filling very satisfactorily.—*O. F. O.*

Kansas City, Mo.—You have indeed, helped me greatly in a spiritual way. God has given me another exhibition of good. Down in one of those dark little cells at the P. I prayed earnestly one night that God would help me next day to take one step upward—where I might be able to live decently. Next day I was led to the A. H., stopped and asked for work and really not expecting to get any. But they wanted a furnace man and porter badly, and they hired me to begin the next Sunday. It is a most delightful place—the people are kind, and my room is the brightest and most beautiful I have had for several years. I thank God repeatedly every day for his goodness, and for the pleasant home he has given me. Here is another little expression of God's love. When I came here to work it was necessary for me to find meals for a day—until I could ask my employer for money. The Saturday night before I began, I prayed to God for food for the next day. It was easy to believe he could get me a dinner or a supper, but not anything in the morning. But, I reasoned that he could get me a sumptuous breakfast as easily as he could any other meal, and I thanked him for it. The next morning I went down the street, passing a restaurant which had formerly been run by Chinese; but something told me to go across to it. To my surprise it had changed hands, and for a little work I was given a hearty breakfast and told to come back in the afternoon for dinner. My work in the afternoon satisfied them so well that they offered me a permanent position.—*C. C. H.*

Fordoché, La.—My husband went to work the same day I mailed the letter asking prayers for him. God's Law of abundance is working in all my affairs, and I am happy beyond all expression.—*Mrs. F. R. D.*

Los Angeles, Cal.—About two months ago I wrote to ask your prayers about a trip to New York for myself and about helping my father, as he thought he would lose his position. Now, I feel that I have received a wonderful demonstration since I am on my way to New York, and my father still holds his position. I cannot tell how grateful I am to Unity for these blessings, but I will try to show my gratitude by helping others to see the Truth.—*M. I. K.*

Albuquerque, N. M.—This morning I received a postal from my relatives to find out the amount of my bills, railroad fare, etc., to C., for which I give praise to Almighty God, through the helpful and faithful guidance of Unity.—*M. W. A.*

FREEDOM

Fort Smith, Ark.—The help I have received is so marked that my friends remark about it, and say there is a wonderful change in me somehow. All my life I have been possessed by fear. That has left me entirely, and you do not know what a relief it is. I continue to improve and that means a great deal to me.—*J. C.*

Lakebay, Wash.—A little over a year ago we joined your Society. We have tried in every way to do better, live better, and follow your teachings. We have erred in many ways, but on the whole we count it a year well spent. We have been wonderfully prospered and have been wonderfully helped, and we believe, helped others. We are both well and happy, and God has surely been good to us. Our crops are all good and our stock is all in fine condition, ourselves praising God, and doing all we can for our fellow-men. While we are not rich in this world's goods, yet, we are far from poor. We have *plenty* of everything needful. May God bless the Society of Silent Unity—*G. B. A.*

Houston, Texas—I was able to overcome almost immediately, the trouble with which I had worked nearly three weeks. I have known you for about three years and my joy increases. One of my greatest pleasures is to look forward to my advance for the coming year and comparing last year with this. It is wonderful the strides we can take. This evening I have been writing the pros-

perity lesson and have had a wonderful realization of my Father's loving supply. Please accept the love-offering with the many blessings which accompany it. This morning I would have thought it impossible to send this, but now I know God is willing to share with me his bounty and I am so grateful for your service. You have given freely, now receive.—*I. F. C.*

Red Granite, Wis.—I asked your prayers in regard to my husband. A few days after I received your answer my husband said to me, "Do you know I am going to sign the pledge?" He said that he did not know what put the thought into his mind. He left home shortly after and I did not hear from him for several weeks, when he wrote and told me that he had a good position and was in a dry country where drinks couldn't be secured by any means; so your prayers have surely helped me and mine. I just love the UNITY magazine. It surely puts new life into me every time I get it.—*Mrs. E. P.*

Butten, Pa.—I thank God and Unity for my husband's reformation from drink, and also for our abundant prosperity.—*Mrs. A. B. M.*

San Francisco, Cal.—I think it a most direct manifestation of the power of the Spirit in the T. case. The judge seemed determined to sentence him to prison, and did for a five-year term. Then, through the unseen powers that have been working, he suspended the sentence and set him free. Mr. T. came to see me this a. m. very happy, and said, "I wish to write to Silent Unity. I am so thankful to them, I want to tell them so." I am rejoiced to see him coming into the understanding of Truth. He certainly is a "new man in Christ Jesus," and I am expecting much good from him. The good work is going on. Others are becoming interested who are still behind the bars.—*Mrs. R. D.*

Luning, Nev.—I am so thankful to God and you. I asked you for prayers for my husband when he was drinking. It is such a blessing to know that he has given up this habit altogether. He is so happy with us, and says he does not want to drink. Thanks to the Lord.—*M. D.*

Yucaipa, Cal.—I have had great progress and I am continuing to improve. Sometimes I get tired and discouraged and then I sit down with UNITY, and I always find just what I need. I wrote you twelve months ago asking for prayers, and since that time I have not tasted meat. It is now eleven months since I gave up drinking tea and coffee. I thank God that I found your teaching.—*L. A. R.*

San Antonio, Texas—I have been able to entirely overcome the tobacco habit. One evening as I was lighting my pipe it seemed to me to taste unusually bitter. I took one draw and laid the pipe down in disgust, saying I would not continue using tobacco, as it was injurious to me. Since that time I have had no desire for tobacco. I also wish to say I received your book on "Christian Healing," by Charles Fillmore, and I am highly pleased with it.—*H. A. M.*

Rocky Mount, S. C.—I am finding such joy and peace in letting the dear Father lead me and direct my ways, that I just do not have any time for doubts and fears. The son who was addicted to the drink habit, and whose wife left him has not touched a drop since you began to help me, and they are living happily together again. Glory be to the Father! Now, is that not something to make me see and rejoice in God's power and love?—*A. S. B.*

"BE YE TRANSFORMED"

Buffalo, N. Y.—I am growing stronger each day and I am afraid of nothing. I am sure that the Almighty Spirit in me is greater than all conditions. My husband and myself enjoy the Unity literature. The teaching means much to us, and it has made me see the sunshine where before I only saw the shadows. Peace is with us, and we are getting stronger each day in the Christ Love, and we make God our source of prosperity.—*L. H. C.*

Clinton, Iowa—I wrote you for prayers for my boy some weeks ago, and for financial help. I had scarcely sent the letter when an irritating cough stopped that had bothered my son for years. And financially, things are much better. But better than either of these splendid demonstrations is the wonderful happiness and peace, and cessation from worry that has come to my little household. My words of affirmation have made me a new creature. I am so grateful for your help. May God bless you and UNITY, for he has greatly blessed me.—*Mrs. W. S.*

Atlantic City, N. J.—Three years ago I was paralyzed, and at that time we had a little money. My relatives sent me to different hospitals all over the country. We thought at that time that no human power could cure me. My face was twisted out of shape. Things went from bad to worse until Christmas, 1914, when I received a subscription of UNITY from a friend. I read the book through greedily, and I had only received six numbers of the maga-

zine when I began to look like another person, and I have been improving ever since. In June I asked for prayers, and I am thankful to say that everything is all right with me, and where at one time I lived in a hovel, I am now running a large hotel and know that I am going to make good with it. For this I thank Unity.—*M. R. B.*

Detroit, Mich.—To forgive or "give for" is a strangely hard thing to do sometimes, but all things are possible with God. I have a great deal to be thankful for, among them an experience I had recently. I took one of those old-time headaches that used to put me to bed. I worked away as long as I could and then I went by myself into the Silence with denials and affirmations, and the headache left me like an electric shock. Your instructions to me about my son were splendid, and he is much healthier, and gets along better at school. There is no limit to the good that comes to us when we seek God. My voice for singing is coming back. I am filled with a wonderful hope. A great wave of gratitude fills me for your helpful ministry and your very helpful literature. May God compensate you for the good that has come to me.—*A. H.*

Los Angeles, Cal.—Your prayers have truly been answered for me and my family. Health has improved, prosperity came, and a wonderful and delightful change of surroundings. With God's blessing and your faith all this has come about. May you be blessed in your good work.—*Mrs. K. J. B.*

Houston, Texas—I cannot describe how I feel. Sometimes I feel like I have never sinned. I sing all the time. I just tell everything that is contrary to the will of God to get behind me, and I go on. I have stopped drinking beer. I have stopped complaining, and I have stopped taking medicine. There has been such a change in me that people are beginning to visit me to find out something about this wonderful thing. Oh! how I thank God for his wonderful words. I ask God's richest blessings upon the Society of Silent Unity.—*R. B.*

Plainview, Minn.—I am getting stronger and happier every day. Life seems so different than it did before I learned of Silent Unity, and I have been taught so much through your literature. I love to read and meditate on spiritual things. It is food for me. Mrs. S. is gaining. It is marvelous how she was helped through your Society, and may God bless you and prosper you all your days.—*Mrs. C. D.*



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UNITY one year, in Canada	- - - - -	1.12
UNITY one year, all foreign countries	- - - - -	1.25
UNITY, <i>Weekly Unity</i> and <i>Wee Wisdom</i> , on trial two months	-	.25

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One three-years' subscription to **UNITY** to any one name in United
 States, \$2.00.

One three-years' subscription to **UNITY** to any one name in Canada,
 \$2.36.

One three-years' subscription to **UNITY** to any one name in Kansas
 City, Mo. or foreign countries, \$2.75.

Three subscriptions one year, whether new or renewal, when sent
 together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your
 name just as it appears on the **UNITY** wrapper, and also state the old
 address as well as new. Subscribers are requested to send their change
 of address so that it will reach us before the 5th of the month.
UNITY is mailed from the 12th to the 15th of each month, but as it
 requires several days to correct our list, we should have notice of
 change by the 5th. We shall appreciate having the changes of ad-
 dress at an early date.

CLASSES AT UNITY HEADQUARTERS

Unity students and readers everywhere are interested in this School at Kansas City, so for their benefit we are giving here an outline of the work as now being conducted.

Beside the usual courses of instruction, there have been added new subjects which have been arranged somewhat after the order of a regular metaphysical college curriculum. Our local people and those coming to us from abroad have the opportunity of getting the specific lines of study which they may require, or may desire to choose. While each class and meeting is a lesson, and forms part of the course of instruction, the students are left free to select the classes and teachers they desire. All Truth students are cordially invited to attend any or all of the classes. The free-will offering plan is carried out by the teachers and healers at this center.

The complete schedule follows, with the addition of the classes conducted by the Unity Life Expression Club, an auxiliary of the local Unity Society of Practical Christianity.

SUNDAY

10 a. m.—Sunday School—*Edith Haseltine, Superintendent.*

11 a. m.—Address—*Chas. Fillmore* (subject announced in *Weekly Unity*.)

3 p. m.—Truth Class—*Paul Spielberger.*

8 p. m.—Evening Service—*In charge of selected speakers.*

MONDAY

10:30 a. m.—Home Training—*Myrtle Fillmore.*

12 m.—High Noon Silence.

2:30 p. m.—Topics from the Correspondence Course—*Marcellene Webb Burbridge.*

4 p. m.—Bible Study—*Jennie H. Croft.*

7 p. m.—Christian Dietetics—*Royal Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:15 p. m.—Dramatic Art—*Nina Gray Barr.*

TUESDAY

10:30 a. m.—Prosperity Class—*Edith Haseltine.*

12 m.—High Noon Silence.

2:30 p. m.—“The Supremacy of the Individual”—*Caroline Taylor.*

4 p. m.—Correspondence Course—*Sara B. Quigley.*

UNITY LIFE EXPRESSION CLUB

8 p. m.—Dramatic Art—*Nina Gray Barr.*

WEDNESDAY

10:30 a. m.—Christian Healing—*Ida M. Palmer.*

12 m.—High Noon Silence.

2:30 p. m.—Mid-Week Meeting of Unity Society of Practical Christianity.

4 p. m.—Prosperity Class—*Edith Haseltine.*

7:30 p. m.—“The Way of Silence”—*Jennie H. Croft.*

8 p. m.—Healing Meeting—*Charles and Myrtle Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:15 p. m.—Vocal instruction—*Jennie B. Villard.*

THURSDAY

10:30 a. m.—Prosperity Class—*Edith Haseltine.*

12 m.—High Noon Silence.

2:30 p. m.—Training the Mind—*Mary C. O'Neill.*

4 p. m.—“The Way of Silence”—*Jennie H. Croft.*

8 p. m.—Public Speaking—*Lowell Fillmore, director.*

UNITY LIFE EXPRESSION CLUB

7:30 p. m.—Public Speaking Class instruction (for members only)—*Lowell Fillmore.*

FRIDAY

10:30 a. m.—Correspondence Course—*Sara B. Quigley.*

12 m.—High Noon Silence.

2:30 p. m.—Creative Principles—*F. Richard Lynch.*

4 p. m.—Methods in Healing—*Ida M. Palmer.*

7 p. m.—Business Methods—*Herald Sylvan Landon.*

8 p. m.—Basic Principles and Bible Study—*Charles Fillmore.*

UNITY LIFE EXPRESSION CLUB

5:30 p. m.—Solfeggio—music sight reading—*Mrs. J. A. Comstock.*

SATURDAY

12 m.—High Noon Silence.

2:30 p. m.—Health and Harmony Class—*A. A. Brede-mann.*

UNITY LIFE EXPRESSION CLUB

1 p. m.—Nature dancing—*Nina Gray Barr.*

The Society of Silent Unity has healing meetings daily, not mentioned in the foregoing because not open to the public.

Vegetarian meals are served at noon and night at the Unity Inn. No breakfast. There are no vacant rooms at the Inn. Visitors will be assisted in finding rooms in the vicinity by applying to the Librarian, Unity Building, 913 Tracy Avenue.

THE ASSISTANT MANAGER SAYS:

I have just returned from the East where the flexible editions of "Lessons in Truth" and "Christian Healing" are being bound. The books are not very large. They measure only $4\frac{1}{4}$ by $7\frac{1}{4}$ inches, and are less than half an inch thick, but the type is large and clear. I never should have believed that it was possible to obtain such fine binding without the use of real leather. One can hardly realize that the beautifully grained morocco cover and soft lining are produced without the customary skin of our dumb fellow creatures.

The books are most substantial and flexible. I have one of these little volumes in my hand, which I have given very rough treatment. It has been rolled tightly and sat on. It has been shaken by separate pages. It has been opened flat and walked on. You could not blame a book for being a bit exhausted after such treatment. This volume lies before me now, serenely beautiful, still in its gold stamping and gilt edges and beautiful purple bookmark, unruffled and in perfect shape. *I believe that this is the first book ever hand-bound in expensive limp style without the use of real leather.*

The books as they come from the bindery will be most attractive. Each volume is wrapped in a sheath of shimmer, daintily ribbed paper and placed in a neat little grey panelled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

Although other books of similar style of paper and binding have never sold for less than \$3.50, we were ambitious to offer these books to our people at \$2.00. This price was announced, but we discovered later that hand-work was necessary for the binding, and therefore the cost was far above our estimate. Nor had we realized the

careful, painstaking press work necessary in printing on such thin paper.

We will stand by our word, however, and no one will be asked to pay more than \$2.00 for either "Lessons in Truth" or "Christian Healing" until January 1, 1917. The price will then be raised to \$2.50.

If you would like to examine a copy we will cheerfully send one on approval.

This is a heart to heart chat which I thought might interest you. I am not the "ad" writer, but I am so enthusiastic about these beautiful books that I could not trust a cold advertisement to tell you of them.

Cordially yours,

ROYAL.

P. S.—The pressman has just come in with a sample of the Christmas card which we enclose with gifts sent by your request from Unity. It is in green, red and black, with a true Christmas sentiment. If you would like to have us play Santa Claus for you, just say so. Why rush about doing Christmas shopping?

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in the January UNITY:

CLASS THOUGHT

January 20, to February 20, 1917

Held daily at 9 p. m.

"The Christ Mind now gives me Wisdom and Power to express Divine Wholeness."

UNITY magazine will be sent three months to any person, who is not already a subscriber, for ten cents. We will mail this issue (December) now, and the January and February numbers just as soon as they are published. If every subscriber and friend of UNITY would send a trial subscription of this magazine to those who are in need of it and who do not know of its good work, many thousands of persons would be greatly benefited. Are you, kind reader, doing your part to spread the Truth that sets men free from sickness, poverty and unhappiness?

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Miss Beatrice Jenkins, 1411 St. Louis St., Springfield, Missouri.

Mrs. Clark F. Ross, 15 Argyle Road, Brooklyn, New York.

Sarah Root Adams, 320 13th St., Norfolk, Va.

Miss Ella A. Kneeland, 367 2d Ave., Wauwatosa, Wisconsin.

Mrs. V. M. Nohlin, 4520 S. Carrolton Ave., New Orleans, La.

Mr. and Mrs. Richard D. Wilson, 118 W. Water St., Neenah, Wis.

Ruth Bass, Kennewick, Wash.

Burlie M. Evans, Columbia, S. C.

Miss Genevieve La Bourslier, New Temple Hotel, 111 Main St., Salt Lake City, Utah.

Mrs. Bessie Dilkes, 514 Pine St., Scranton, Pa.

Mrs. A. Pope, 1837 S. 8th St., Terre Haute, Ind.

Mrs. Gertrude Rankin, Yorktown, Ind.

Mrs. H. E. Millsap, 805 S. Campbell St., Springfield, Mo.

Mrs. Ida E. De Long, Winfield, Iowa.

Miss F. A. Birch, 143 Church Road, Hove, Sussex, England.

Miss H. Kerber, Harvey, N. D.

Mrs. A. L. Waterman, 1318 Delaware Ave., Centralia, Wash.

Mrs. Geo. B. Ellermeier, Box 224, Penole, Cal.

Theodore Milen, 43-44 Savings Bank Bldg., Davenport, Iowa.

Ruth E. Carter, Erie, Colo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of January to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

NEW LIMP EDITION

All those who have seen the new pocket editions of "Christian Healing" and "Lessons in Truth" in limp binding are delighted with these handsome volumes. The fine Keratol limp cover has the exact appearance of leather, although it is a purely vegetable composition of good durable quality. Another pleasing feature about these books is that each is silk sewed. When mailed they are sent in a neat individual box. A silk bookmark is placed in each volume.

Before these books were printed we announced a price of \$2.00 per copy, but now that they are off the press and the binders have bid on a special limp binding we find that it will be necessary to increase the price to \$2.50 per copy. However, since the price of \$2.00 has been announced, we will fill all orders at that price until January first.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,

913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of Sender

Address

City

State

The only "absence" which exists is in man's consciousness or lower senses. But in order to bring this matter to the human understanding by piecemeal, to break the bread so that each shall have the portion which he is able with his present growth to take, let us take up a little detail.

Your friend is to all appearance very ill. God is Life—all the Life there is in the universe. Is your friend's illness an entity, a "real" thing (that is, an eternal thing)? No, it is rather like the darkened room, needing only the light to heal, an absence of Perfect Life in the body. Would not the incoming of newness of life—this Perfect Life—to all the diseased atoms heal and renew and make alive? Of course. Well, how are we to let in this fullness of Life? We will see later.

Take another example, for bodily illness is one of the least of the woes of blinded humanity with which we have to deal. A mother's precious son is going all wrong. He drinks, steals; he breaks his mother's heart with his unkindness and his dissipation. She weeps, rebukes, entreats, lectures, finally nags. What is

(Specimen pages from H. Emilie Cady's new book.)

The New Oxford Bible

This Bible is beautifully and durably bound in Keratol, a vegetable composition that looks very much like leather. The binding is excellent; it is stronger than much of the leather used on Bibles. Only an experienced person can tell that the binding is not leather. *No leather or any animal product enters into this Bible or its binding.*

This special Oxford Bible is *self-pronouncing*. Particular attention is called to the proper names and difficult words which are divided into syllables and accented so they may be pronounced correctly.

One good feature about this Bible is that it is indexed. The book has round corners with red under gold edge, with covers overlapping.

All Bible students will find the Teachers' Helps the most valuable for Bible study. Being written by the foremost biblical scholars, *they can be relied upon absolutely.*

There are thirty-two full-page plates, twelve of which are reproduced from photographs of scenes in Bible lands, taken recently and showing conditions as they are today. Also fifteen maps, beautifully printed in colors, and an indexed Atlas to the Bible.

The Helps are the most complete to be found in any Bible, and are arranged with regard to the greater convenience of the student in one alphabetical order. The size of the Bible is 8½ by 5½ inches; weight 48 ounces.

We offer this Oxford Bible with a year's subscription to UNITY Magazine or WEEKLY UNITY for \$3.00.

The Oxford India Paper Edition

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for \$4.50, sent postpaid.

UNITY SCHOOL OF CHRISTIANITY
915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

The Song of Life

LET me go where'er I will
I hear a sky-born music still :
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There always, always something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There always, always something sings.

—Emerson.

Y, 10c.

YEAR, \$1.00

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

AUGUST 1916



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SUBSCRIBE TO WEEKLY UNITY FOR YOUR FRIENDS

If you send WEEKLY UNITY to your friends, you send a weekly reminder of Health, Happiness and Success. Can you render a better service than that to your friends?

WEEKLY UNITY is recognized as the leading Advance Thought paper; it is a digest of the current metaphysical thought of the day. It contains eight pages of uplifting and inspiring reading. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in WEEKLY UNITY prove helpful to the *mind, body and affairs*.

The thoughts and ideas of the foremost thinkers of the world are reviewed in the columns of WEEKLY UNITY. Reports and extracts of noted lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.


Recently the School has installed several up-to-date machines which are an aid in sending forth this paper in a more improved form. Our early subscribers will be glad to know that we are now able to mail the "Weekly" to them stitched and trimmed.

TERMS OF SUBSCRIPTION

Single copy, 52 issues, one year, \$1.00; three copies, sent to three different addresses, \$2.00.

SPECIAL TERMS: Three month's subscription, consisting of 12 issues, 10 cents.

UNITY SCHOOL OF CHRISTIANITY
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

 **T** IS easy in the world to live after the world's opinion; it is easy in solitude to live after our own: but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—Emerson.

Y, 10c.

YEAR, \$1.00

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

SEPTEMBER 1916



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MISCELLANEOUS WRITINGS

By H. EMILIE CADY

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

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self be true; and it
must follow, as the
night the day, thou
canst not then be
false to any man.

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WAITING

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruits of tears.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—John Burroughs.

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NOVEMBER 1916



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WHEREFORE do you droop,
why look so sad?

Be great in act as you have been in
thought.

Let not fear and sad mistrust
Govern the motion of a kingly eye.
Be stirring as the times. Be fire
with fire;

Outface the brow of bragging hor-
ror.

So shall inferior eyes that borrow
their behavior from the great,
Grow great from your example, and
put on the dauntless spirit of
resolution.

—SHAKESPEARE.

UNITY

Above our heads the
joy bells ring,
Without, the happy
children sing
And all God's crea-
tures hail the morn-
ing which the holy
Christ was born.

Christmas 1916



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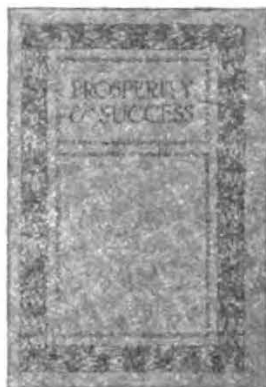
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mortal tongue.

Lo hear the song
the angels sung,
And wait within
myself to know
The Christmas
lifes bud and blow.

Lhe outward sym-
bols disappear
From him whose
inward sight is clear
And small must be
the choice of days
To him who fills
them all with praise.

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